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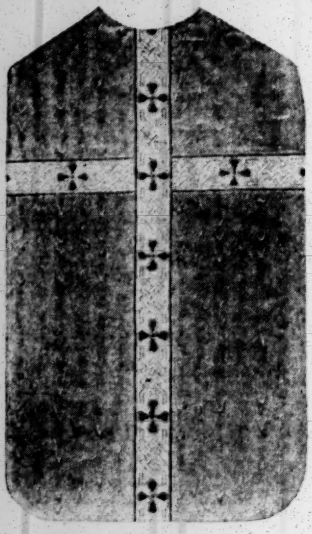

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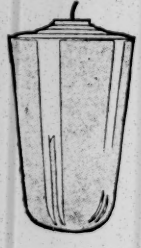

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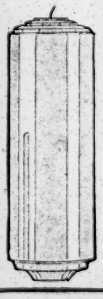

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THE
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HELP FROM THE HOLY SOULS.

A COMFORTABLE MAJORITY of the manuals of theology is of the opinion that the souls in Purgatory are able to pray and actually pray for the members of the Church Militant.[1] What Herve [2] calls the " doctrina communis " is still at direct variance with the teaching of the greatest of the Doctors of the Church, Saint Thomas Aquinas. The modern interest in the teaching about the Mystical Body of Christ makes a revaluation of these conflicting opinions necessary, since both are founded on this very doctrine.

Usually this question is closely associated with another, that of the possibility and the feasibility of our invoking the Holy Souls in our own behalf. However, the question as to the possibility of prayer in our behalf on the part of the Holy Souls takes a natural preëminence, and deserves to be treated on its own merits. It is a detail in the activity of the Mystical Body the knowledge of which cannot fail to cause in us a greater and finer appreciation of the Mystical Body itself.

The common teaching of the manuals is based ultimately upon the authority and the arguments of Saint Robert Bellarmine. Saint Robert was certainly not the first of the classical theologians to propose the possibility of the Holy Souls' praying for us. Juan de Medina, one of the secular Masters of Alcala, is generally credited with having been the first to propound the doctrine. But, however far-reaching the influence of Medina may have been in his own day (and it was far from negligible), he had

[1] Among the modern dogmatists we may cite Lercher, Herve, Pesch, and Billot. Noldin and Prümmer favor this opinion among the moralists. Earlier writers include Lehmkuhl, Scavini, Saint Alphonsus, Layman, Bonacina, Valentia and Gotti.

[2] *Manuale Theologiae Dogmaticae*, vol. IV, p. 634.

no direct influence upon the opinions and the writings of the later theologians.

It was through Saint Robert that this teaching entered into the classics and the manuals of modern theology. The reasons that are alleged in favor of the intercession of the Holy Souls are always his, and the appeal is always made to his name, and to that of the most prominent and the ablest of his associates, Francisco Suarez.[3] As time has passed, others have put their hands toward embellishing those arguments, but they remain to this day essentially unaltered. Estius, Lessius and Sylvius popularized this teaching in the North; Collet, the continuer of the teaching of Tournely, brought it into the Sorbonne of Paris. The compilers of the manuals have carried it to the world of theology.

Durandus the liturgist is sometimes cited as an authority in favor of the older opinion, that which holds that the souls in Purgatory are not in a condition to pray for us. Saint Thomas Aquinas is always singled out as its most prominent and able defender. Still, it would not be correct to maintain that he was the originator of this theory, in the sense that Medina, or even Saint Robert originated its opposite. Saint Thomas teaches very positively that the souls in Purgatory are not in a condition to pray for us, but he teaches it as something quite evident to all the Catholics of his own time. It was a doctrine that would seem to have enjoyed peaceful possession in the field of Catholic thought until the sometimes erratic Medina came upon the scene. The other opinion is in every sense of the word new in the body of theology.

Saint Thomas did not consecrate an article to the point in question. He gives his view in the response to an objection which he makes against the teaching that the saints in heaven really intercede in our behalf.[4] The context of the objection itself, as well as the manner of the response, show very clearly the status of this doctrine in the orthodox circles of the thirteenth century.

[3] Herve, *loc cit.* appeals to Saint Robert, Suarez, Palmieri, Billot and Lepicier. Billot repeats the arguments of Saint Robert but does not cite him. Pohle-Preuss, (*Eschatology*, p. 100) attributes this teaching to Suarez and Saint Robert. Pesch, (*Praelectiones Dogmaticae*, vol. IX, p. 315) names Suarez, Saint Robert, Gregory of Valentia, Sylvius and Estius.

[4] *Summa Theologica*, IIa IIae, qu. 83, art. 11, the third objection and its response.

The objection reads, " As the saints in heaven are superior to us, so also are the souls in Purgatory, since they are incapable of sinning. But those who are in purgatory do not pray for us, but rather we pray for them. Therefore neither do the saints in Heaven pray in our behalf."

That objection would have been devoid of meaning if the possibility of prayer in our behalf on the part of the Holy Souls were even a received opinion among the scholars to whom the *Summa* was addressed. Evidently Saint Thomas regarded the intercession of the Holy Souls as something so impossible that the linking of the doctrine of the intercession of the saints to it would constitute a serious objection to that doctrine. " The Souls in Purgatory do not pray for us, but rather we pray for them; " that was something that formed a part and parcel of his and his contemporaries' understanding of the Mystical Body.

He resolves that objection without making any attempt to qualify that statement in the objection itself. He does not deny that the Holy Souls are incapable of praying for us, but he simply contents himself with showing that this fact does not imply a like disability on the part of the triumphant in Heaven. And this is accomplished through the simple expedient of explaining exactly why it is that the Souls are not in a condition to aid us in this manner. This is the response: " Although those who are in Purgatory are superior to us in that they cannot sin, they are beneath us because of the punishment that they are suffering. For this reason they are not in a state for praying, but rather in a condition where prayer is offered for them." As Cajetan, in the commentary on this article puts it, the fact that he concedes the reason of the objection is a sufficient indication that he regards it as valid. The fact of the matter is that there was no question in the mind of the Angelic Doctor as to the possibility of the souls in Purgatory praying for us. There is not the slightest reason to imagine that his contemporaries were of another opinion than his.

This fact in itself is a strong indication of the verity of this opinion. It is at least unlikely that the greatest of the theologians, and the men of his own time should not have found traces of the opposite opinion if it had ever been taught, in their times or before. This attitude is in itself a cogent reason for the opinion of Saint Thomas, something distinct from that which he gives explicitly in the response.

Saint Thomas's reason, advanced to show why the Holy Souls do not pray in our behalf, is that the *particular kind* of inferiority in which the souls are constituted, renders such prayer impossible. The fact that one man is superior to another in other ways does not in the least deprive him of the aid of the other's prayer and intercession. The man united to God by the bonds of heroic charity can profit by the prayer of his less ardent brother. Those constituted in spiritual authority can certainly benefit from the prayers of their subordinates. But there is something in the very essence of the inferiority of Purgatory which renders the soul confined there ineligible to aid its fellow member of the Mystical Body *through the process of prayer.*

Again, we must be precise; the fact that the souls are unable to pray in our behalf is not in the least an indication that they do not aid us. Saint Thomas, the theologian " par excellence " of the Mystical Body was far too acute not to notice the beneficent interaction of the members of that body on one another. At the very outset of his treatise on prayers for the dead, the Angelic Doctor explains how the activity of an individual member of the Mystical Body can be of service to another.[5] Sedulously he distinguishes two different kinds of effects that can be brought about, and two different means by which the effects can be produced. The favor to be obtained can either be a condition of the supernatural life, like the first grace or beatitude itself, or it can be something accessory to that state. The means may be either prayer, where the guerdon is granted through the liberality of the Donor, or merit, where it is founded upon justice. One may not merit heaven for another, and of course there is a special reason, namely to the effect that final beatitude must necessarily be proportioned to the capacity of the subject that receives it. Hence a man may merit this for himself alone. He may obtain this, or the first grace for another by the force of prayer. The consolations and the aids that are accessory to this state can be obtained for another either by way of prayer, or by way of merit. And all of the members of the Mystical Body, united in the bonds of charity necessarily rejoice in the benefit that accrues to any one member in particular, each according to his own capacity.

[5] *Summa Theologica*, The Supplement, qu. 71, art. 1.

The grace and the charity that flood the souls in Purgatory then is of real value to the Church Militant. Living men do realize a tremendous and an ineffable profit from the abundance of those who await their delivery from the expiating flames. That benefit need not proceed from prayer, in the strict sense of the word. It is founded upon the mysterious communion within the Body of Christ.

That the Souls in Purgatory are unable to be of assistance to us through the instrumentality of prayer will become apparent if we examine the meaning of prayer itself, and the particular aspect of their state which renders them unable to perform this particular office. For this teaching must not be looked upon as something accidental to the great body of Thomistic doctrine. It is a conclusion that follows rigorously from the very principles upon which the system of Saint Thomas is built. It contributes mightily to the proper understanding and the proper appreciation of the Catholic doctrine on Purgatory. Paradoxically, it is far more replete with Christian consolation than the opinion to the contrary.

Saint Thomas's teaching about the nature of prayer is not in the least ambiguous. He takes the standard definition of prayer, that which was formulated by Saint John of Damascus and which is contained even in the modern exposes of theology, and by means of this definition he gives us something to understand of the richness and the beauty of prayer. The definition is " petitio decentium a Deo ", and Saint Thomas is at pains to show that such an action must be the product of the intelligence, rather than the will,[6] since petition implies a certain ordination, a certain disposal by which man arranges for a definite effect through the action of certain causes. Prayer then is a sort of causality, an active and intelligent, though necessarily a secondary causality.[7] For the man who prays brings about an effect from the power and the aid of a Being that is not subject to his command, either wholly or in part, an effect which is in a certain measure induced by the activity of the one praying.

The very nature of an active intelligent cause, even though that cause be truly secondary, demands that it should be at least on the same level or plane with the result that it is cal-

[6] *Summa Theologica,* IIa IIae, qu. 83 art. 1.

[7] Art. 2, of the same question.

culated to bring about. This truth enters into the very center of the Thomistic teaching about the Mystical Body of Christ. A sentence from that mystic who wrote under the name of Dionysius the Aeropagite expresses a truth that colors every part and portion of all the system of the Angelic Doctor. "This order is instituted by God in the universe that the lower things should be brought to God by those above them." [8]

Mere interaction is certainly not enough to constitute a group a Mystical Body. It is not sufficient that the various individual members should exert an influence upon one another; there must be primarily *order*. There is neither order nor design where the influence of every individual is, theoretically even, the same as that of every other. The order of the mystical body demands a certain hierarchy, a gradation of power and influence, and that gradation must extend even to the realm of prayer, since prayer is a sort of cause.

It is clear then that there can be a certain inferiority with regard to prayer, a certain condition in which a member of the Mystical Body, remaining within the ineffable bonds of divine love, would still be in a condition to have prayers said in his behalf, rather than to pray for himself or others. Prayer, like governing and teaching, is a certain type of active causality, and it is no more impossible that all should not be able to pray, than that all should not be able to instruct or to rule.

The Thomistic theology not only asserts, but demonstrates that the souls in Purgatory find themselves in just such a position. Their place in the Mystical Body is such that, while they are favored with confirmation in grace not granted to the members of the Church Militant, they are bereft of this particular power, of praying for themselves and for others. "God has designed that the things for which we ask him should be brought about through our prayers."

The Mystical Body of Christ is composed of the Church Triumphant, the Church Militant and the Church Suffering. The members of the first are *in termino,* they have reached the goal, and they have no need for any sort of help from their fellows. For help, in the order of salvation, is, as Saint Thomas points out, either the gaining of the state of salvation or of

[8] Dionysius, *De Ecclesiastica Hierarchia,* chapter 5, quoted by Saint Thomas in the Supplement to the *Summa Theologica,* qu. 72, art. 2.

something accessory to that state. A person can be helped only in so far as he is brought closer, in one way or another, to the goal that the members of the Church Triumphant have attained.

The members of the Church Militant are themselves in need of help, but by their very status they are in a condition to be of service to themselves and to their fellows *actively*. They are in a position of having to earn the great Beatitude to which God has called them. They are in a state of trial. There activity is meritorious, redeemable in the coin of another realm. The Saints in heaven can be of service to them, but of course this influence is not strictly mutual. The Saints in Heaven can be of assistance to them actively, they can intercede at the throne of God in favor of the Church Militant, and draw down upon them the blessings of the Almighty. Again the Saints derive a real and an ineffable consolation from the benefits of grace that flood the hearts of the members of the Church Militant. But most certainly they do not look for prayers in their aid from the living members of the Mystical Body.

The Church Suffering completes the membership of the Mystical Body, and fills out the divine economy of prayer. The members of this Church are not in the act of earning their salvation, they are not doing anything actively to approach God, but they are suffering and enduring the cleansing fires through which they will be at last fitted to enter into the realm of glory. Catholic doctrine has fastened upon the term " satispassion " to express the means by which they expiate the punishment due to the sins that they have committed during their lives here on earth. They complete the plan of the Mystical Body in so far as they are in need of active aid, without themselves being able to accord it.

The fact that they are confirmed in grace, and that they are being prepared to enter into the very presence of God does not alter the fact in the least. Dear as these souls are to God Himself, much as they have loved Him and labored for His Name here on earth, they are where they are at present because of the fact of actual sin. They are suffering not for that which is highest and most noble in them, but to remove that which is base, namely the remains of sin itself.[9] For this period

[9] Saint Thomas, *Commentary on the Fourth Book of Sentences*, dist. 21, qu. 1, art. 1, quaestiuncula 1. The two articles that compose this are included in the Supplement usually just before question 71.

it is their only preoccupation. They have not as yet entered into the realm of glory. They are where they are to be purified. It is in this way, and in this way alone that they are inferior to us, and it is for this reason that they are not in a condition to act causally in our aid.

The member of the Church Militant may well be inferior in the degree of his charity to the member of the Church Suffering, but there is no question but that his status is superior. The "status viae" here on earth is not in the least the product or the result of sin. In the divine economy of salvation God has chosen to allow us to earn our eternal happiness, and this very decision would postulate a time of trial. On the other hand the only reason why Purgatory exists, or why any particular soul is in Purgatory is actual sin itself. The status of this life is a part of the necessity of God's plan. Purgatory belongs to the economy of providence only because of sin. In this way the member of the Church Militant, though himself he may be less perfect than his brother in Purgatory, is in a more perfect state than the latter, and is superior to him.

Thus the imperfection of the state of Purgatory, and not the relative imperfection of the individual soul confined within its cleansing fires—it is precisely membership in the Church Suffering which, according to the theology of Saint Thomas, renders a soul incapable of the causative activity of prayer. In the same way the member of the Church Militant owes his ability to pray, and to act as a secondary cause of the blessings of God, not to his perfection but to his status.

This mutual relation of the divisions that go to make up Christ's Mystical Body was well known to the traditional theologians of every school. It manifested itself in a teaching that would be foreign to a man of modern mentality. The ancients, and even the greater number among the classical theologians had been instructed according to the principles and the doctrines of Aristotelian physics. While this teaching had no influence upon the matter of their theology, it had, to a certain extent, impinged itself upon their very mentalities, and they had come to write and to think in terms of this science. They were fully cognizant of the parallelism that exists between the economy of material things and the great scheme of salvation, and they had come to accept a solution of that parallelism that was in keeping with the dictates of the ancient natural science.

There was an easy analogy for the ancient between the position of heaven, and the place that it occupied in the economy of salvation. Heaven was the term of all the earthly efforts. It is the highest of positions. Then it seemed perfectly natural for them to think that it was really above the earth. Hell on the other hand was the terminus of all failure and misery, the abode of those who had fallen in the battle of life. It was depicted as being located below this earth of ours, in the very center of the globe. Then when the theologians disputed about the place of Purgatory, they were not going into any idle question. It was the means, best suited to the mentality of their times, for discussing the place and the position of Purgatory in the mystical Body of Christ. There were those who held that the Holy Souls were being cleansed somewhere above us. Saint Thomas, and with him the great number of the theologians, taught very firmly that they were under the earth. In other words they taught by this very fact that the *State* of Purgatory was inferior to the state of the Church Militant. Saint Thomas brings this doctrine in formally to his teaching on the subject. And, it is worthy of note that Saint Robert, the greatest force in the divulgation of the opposite teaching, was of the same mind.[10] At the very outset of his treatise on Purgatory he speaks of it as the Church beneath the earth.

Then the opinion to the effect that the souls in Purgatory are capable of praying for us is something comparatively new in the Catholic tradition, failing to appear before the sixteenth century, and it is at the same time contrary to the received teaching about the Mystical Body of Christ. It is certain however that the souls do pray, if we look on prayer, not specifically, but according to the broader interpretations of which the term is capable. The standard textbooks of theology[11] assign to prayer two other meanings, less specific and less formal than the one expressed by the definition of Saint John of Damascus, "the asking of fitting things from God." There is a certain very wide sense in which the word prayer is used to mean the expression of the life of sanctifying grace. Naturally the souls in Purgatory, confirmed in grace as they are, really pray according to this way. Then again it can mean the lifting up of the mind and the heart to the consideration and the love of God.

[10] *Liber Primus de Purgatorio,* Praefatio.

[11] V. g. Prümmer, vol. 11, p. 280.

The souls in Purgatory most certainly pray according to this manner also. For the life of sanctifying grace within them, this participation of the very life of God which is theirs, would be stifled if they were not to think of Him, and long for Him in the midst of their purifications.

Neither of these two means is praying *for* anyone. Both these acts are quite distinct from the " petitio decentium a Deo ". The Church Militant continues to derive comfort and an unspeakable consolation from this good of the Holy Souls, through the bonds of the Mystical Body. When the time of punishment and expiation has passed away, these same souls will be able once again to enter into the scheme of activity of the Mystical Body as causes, active and disposing causes of particular benefits to the members of the Church on earth.

To examine the basis of the opposite teaching we have only to look into the doctrine of Saint Robert. The other proponents of this opinion have done little else than appeal to his authority and repeat his reasons, with some slight modifications. The Master of the Controversies did not treat of this question *ex professo.* He merely refers to it in passing, and the teaching has no integral place in his system of theology. Great theologian that he was, Saint Robert never lost sight of the exigencies of the Mystical Body. He proposes his opinion in the course of his proof of the possibility of our helping the souls in Purgatory. The key to his proof that we can aid the souls of the faithful departed is contained in the passage, "—The entire Church is one Body, of which Christ is the Head, therefore there ought to be communication both of the Head with the members, and of the members among themselves." [12] It is almost a repetition of a passage of the Angelic Doctor.[13]

Saint Robert, master controversialist that he was, chose to proceed inductively. He sets out to show that the living members of the Mystical Body aid other living members, that the dead aid the dead, and that the dead profit the living, and with this background to show more clearly the necessity and the efficacity of our prayers for the faithful departed. When he considers the benefits that the living derive from their brethren who have gone before them in the way of life, he proceeds to show that this benefit comes from every class among the dead

[12] *De Purgatorio,* lib. II, cap 15.

[13] *Summa Theologica,* The Supplement, qu. 71, art. 1; sed contra.

united to God. The souls of the men in the Limbo of the Fathers were able to aid their brethren of the Hebrew nation. The Saints in Heaven intercede for us. Then he comes to the point that we are considering. "It is not incredible", he tells us, "that even the souls in Purgatory pray and intercede for us, since the souls of Paschasius and Saint Severinus performed miracles even while they remained in Purgatory, as is evident from the writings of Saint Gregory and Saint Peter Damian."

In the first place it must be noted that this teaching is not at all necessary for the success of the argument with which Saint Robert is directly concerned. All that he would need to do to fill out the scheme that he has formulated would be to show that the souls in Purgatory confer a certain benefit upon the other members of the Mystical Body, something which is quite apparent in the teaching of Saint Thomas. Prayer is only one of the ways in which the individual member can be of service to his fellows, and it is a means which supposes at least an equality of status with the person benefited, and most important of all a status where causality in the Mystical Body can be exercised actively.

Then, the two examples to which he refers in the text are not at all indicative of any intercession in our behalf on the part of the souls in Purgatory. Of course they are not "loci theologici" at all, and they are not brought forward by Saint Robert as such, but the moment of the question gives these two instances a special interest in his case.

The story of Saint Paschasius is told by Saint Gregory in the fortieth chapter of the fourth book of his Dialogues.[14] In the previous chapter he had taught of the existence of Purgatory, with a nicety of theological detail. That doctrine is brought into sharper relief by the story of Paschasius.

He had heard the story in his youth, while he was still a layman, from some of his elders who had a special knowledge of the case. Paschasius had been a Roman deacon, a man of exemplary life who was remarkable for his charity to the poor. He had sided with Laurentius when the latter opposed Saint Symmachus in the papal elections, and he had continued to support Laurentius even after the latter had set himself up as antipope. He died still unreconciled to the rightful pontiff.

[14] Migne, *Patrologia Latina*, vol. 77, col. 396.

After his death a person possessed of a devil was freed by the touch of his dalmatic.

A long time afterward a certain bishop, Germanus of Capua, was sent by his physician to the hot baths of Angulum. Here he saw Paschasius, who told him that he was being punished for having taken the part of Laurentius. Paschasius asked his friend to pray for him. The latter did so, and on his return Paschasius had vanished. The fact of the miracle cannot be attributed to the intercession of Saint Paschius at the time, since there is no mention in the text of Saint Gregory that such intercession was even requested. It is more probable that God in His goodness chose thus to show the sanctity of the dead deacon. The fact that he asked for the prayers of Germanus is in no wise an indication of his intercessory power with God, since the theologians after Saint Thomas clearly distinguish between asking for the prayers of the living, and the process of prayer itself.

The other case is equally indicative. Saint Severinus was the bishop of Cologne. Saint Peter Damian tells us [15] in one of his letters that Saint Severinus enjoyed a great reputation for sanctity. After his death he was venerated by the men of his church. Shortly afterward one of his clerics happened to ride his horse across a ford in a river. He saw his former prelate imprisoned in the water nearby, and observed that he was suffering intensely. When he reached out to touch the Saint, his hand was horribly burned. The Saint informed him that he was expiating his fault in saying his office altogether in the morning, without any regard for the canonical hours while he was at the imperial court. He asked for the prayers of the cleric, and told him to pray God that his hand should be healed. At the prayer of the cleric the hand was restored to its former state. This miracle was not brought about through the prayer of the soul in Purgatory at all, indeed it would seem from the context that the soul knew well that it had no power of intercession. It was the cleric, and not the soul who prayed for this miracle.

Saint Robert referred to the traditional teaching, and pointed out Saint Thomas as its most prominent exponent. " Although Saint Thomas teaches the contrary, his reason is not convincing. For, if these souls are not able to pray for us, the reason is

[15] Migne, *Patrologia Latina*, vol. 145, col. 578.

either that they do not see God, or because they are subject to the most severe torments, or because they are inferior to us. But no one of these reasons is cogent."

The first two were definitely not contained in the system of the Angelic Doctor. They most certainly have no demonstrative value. The third is too ambiguous to be taken as the Thomistic position. It is not any sort of inferiority, but this special inferiority of state which renders the Holy Souls incapable of praying in our behalf. The examples cited by Saint Robert really make the Thomistic position even more clear.

The Apostles asked for the prayers of their fellow Christians, and the subjects of the hierarchy of the Church pray for their superiors. This is perfectly true, and it contains an application that will demonstrate, even more sharply, the solidity of the teaching of Saint Thomas. The subjects of the Holy Father and of the Bishops of the Catholic Church pray for them, but their inferiority to their superiors is not in the line of prayer. They are subject to their superiors in the rule of the Church, and while they are of service to these superiors, it is certainly not in the way of making laws which these superiors are to obey. The Apostles were the great messengers of the Christian teaching. The faithful could pray for them, but they certainly could not instruct them. The organism of the Mystical Body is tremendously specialized, and inferiority in one sense is certainly not an indication of inferiority along every line. The souls in Purgatory, by reason of their state, by reason of the fact that they are expiating the sins that they committed during life in this state of Purgatory are unable to exercise the active causality of prayer. They are inferior in this special sense, and in no other.

Some of the later manuals, notably Herve and Billot, appeal to a certain "common sense of the faithful" in defence of this position. It is noteworthy that the great writer and Doctor of the Church, in whose teaching this opinion is founded, makes no mention of a similar phenomenon. It is something which has grown up as a sort of accretion to the body of theology. It is foreign to the teachings of the perennial theology, and it will not stand in the light of the interest in the Mystical Body shown by the present generation of theologians.

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"SACERDOS ALTER CHRISTUS."

THE GREAT ENCYCLICAL of Pope Pius XI on The Catholic Priesthood was issued in English translation in the REVIEW for March, 1936. It is a long document, covering thirty-three pages in smaller type.

In view of this very notable fact, it seems desirable to state formally here, with some emphasis, that the present paper has no ascetical purpose. What could an ordinary priest add to the beautifully cogent and paternally affecting declarations of the Holy Father on the dignity and the obligations of the priesthood of the Catholic Church?

Twice does the Holy Father employ the words *alter Christus* in referring to the Catholic priest. The first time he places these strong words in marks of quotation: "Thus the priest, as is said with good reason, is indeed 'another Christ'".[1] The second time, the *alter Christus* expression goes without marks of quotation: "He ought to live as another Christ, who by the splendor of His virtue enlightened and still enlightens the world."[2]

Who first uttered the startling expression, "Sacerdos alter Christus"? The present paper ventures to moot the question, and has therefore simply a historico-literary purpose. But this purpose may nevertheless have a special interest for us.

It is reasonable to suppose that every priest, young or old, had come upon the now very familiar expression (*Sacerdos alter Christus*) more than once before the great Encyclical of 20 December, 1935, appeared. From various experiences of mine, I also think it fair to assume that very few, if any, priests can identify the ultimate source of the expression.

The present paper may accordingly not have been idly conceived if it should succeed in prompting any of its readers who can throw even a partial light on the matter of its source, to communicate his discoveries to the REVIEW. The question of the ultimate source may have interest for us in a practical way. It is quite probable that we may wish to use the expression in a sermon on Holy Orders (in a series of sermons or conferences on the Seven Sacraments), or mayhap in the more familiar

[1] Cf. the REVIEW, pp. 266, line 10.
[2] Cf. the REVIEW, p. 274 *ad fin.*

fashion appropriate to a sermon at the First Mass of a priest. In such or similar circumstances, we might well deem it desirable to be able to quote the source, as well as to declare the exact meaning, of the really tremendous ideas embodied in "Sacerdos alter Christus". Indeed, what led me to become particularly interested in the matter of the ultimate source of the expression was a question addressed to me by a learned priest who wished to use the expression as the formal text for a sermon at the First Mass of a friend. He asked me if I was aware of the source of the expression. I had to confess ignorance in this matter.

I.

We may be preaching a course of sermons on the Seven Sacraments, and may be attracted by the helpfully conversational method followed by Father F. X. Doyle, S.J., in his popular work entitled *The Wonderful Sacraments*. He introduces the figure of Our Lady into the picture of the busy priest: "The Blessed Virgin alone is his ideal of womanhood . . . and as she was the Mother of the Great High Priest, Jesus Christ, so she remains the Mother of every Catholic priest, whose one ambition in life is to become another Christ" (p. 197). A reader would no doubt be struck by two interesting facts in this brief quotation. First, he would note the qualification ("to *become* another Christ" instead of "to *be* another Christ") of the dictum "Sacerdos alter Christus" which is commonly rendered into English in the more direct translation: "The priest *is* another Christ." Later in this paper we shall see a good basis for a justification of both of these interpretations. Secondly, the reader will probably note that the two words, "another Christ", are not put by Fr. Doyle within marks of quotation or in capitals or in italics. A reader could interpret this fact as an intimation that the two words have become commonplaces in the literature of asceticism and therefore need no peculiar treatment by a writer.

This commonplace character is also suggested by the similar treatment accorded the "Sacerdos alter Christus" by Fr. Gerald Ellard, S.J., in his volume entitled *Christian Life and Worship*, when he places *Other Christs* (without marks of quotation) as the heading of Chapter XXII. On the following page, how-

ever, we find this paragraph: " The ideal of the priesthood is enshrined in the expression *Alter Christus*, ' another Christ ', and despite all shortcomings the distinction of priests before the world is that they do possess what Pope Pius X called ' that priceless blessing, a *sense of Christ* '." As we shall note later, Pius X commented in two of his encyclicals on the words, *Sacerdos alter Christus*, and more fully analyzed the meanings to be conveyed by the expression. That " sense of Christ " has a twofold message for priests.

Leaving now the matter of a course of sermons on the Seven Sacraments in order to glance at the single sermon celebrating some notable event in the life of a priest, we find Cardinal Bourne's sermon at the Jubilee Mass of Bishop Hedley in the year 1912 furnishing us with quotation marks: " In this way the priesthood of Jesus Christ ever lives, and is perpetuated in His duly ordained ministers. ' The priest is another Christ.' He is set apart from among his fellowmen. . . ." He carefully placed quotation marks, but nowhere indicated the source of the quoted words. In similar fashion, Fr. Thomas P. Phelan preached a sermon for " A Priest's First Mass ", quoted the expression in Latin and accordingly printed it in italics, but gave no indication of the source: " At his ordination, the young priest becomes an *alter Christus*, receiving the powers conferred by the Saviour on His apostles on that first Holy Thursday night."

The instances thus far adduced appear to treat our text as either a commonplace of writing and preaching or as an ascetico-literary dictum whose source is not known. By way of contrast, let me cite some preachers who (curiously enough) have not used the striking text in their plans for a sermon dealing with the priesthood. In the *Sermon Thoughts* of Dederichs-Cannon, number LXIII treats of " The Holy Priesthood " but does not hint at our text. Similarly, a briefer sketch in the *Outline Sketches on the Holy Eucharist* by Fr. Peter Geiermann, C.SS.R., treats of " Esteem for the Priesthood " but omits our text.

All of the books thus far cited are of comparatively recent date. Some of them use our text in various ways, while some do not use it at all. My selection of the books has been haphazard. This fact may serve perhaps as a fair basis of generalization in the case of recent publications. Why do some use

our text while others do not? Are the latter chary of employing an unauthenticated text? Before generalizing, however, it may be desirable to await further developments.

Who is the real author of our elusive text? In one more excerpt before going into the second section of the present paper, I seem to be getting "warm" (as the small boy might say) in the following quotation from *Sermons by Rev. Reuben Parsons, D.D.*, edited by Fr. Cronenberger, C.S.Sp.: "Let the priest, says St. Laurence Justinian, 'ascend the steps of the altar, like another Christ'." He heads this particular page, "Sacerdos alter Christus" (p. 381). But he gives no reference. Who will supply me and my readers with the original Latin which is thus rendered into English by Fr. Parsons? Did the Saint write "Sacerdos alter Christus" or did Fr. Parsons insert the word "like" ("like another Christ")? Did the Saint use our exact wording (*Sacerdos alter Christus*) in his sentence dealing with the priest's ascent to the altar? If he did use the exact words of our text, we confront a difficulty. Fr. Parsons gave no reference to any special work of the Saint. On the other hand, a learned friend of mine found the *Sacerdos alter Christus* attributed to St. Bernard in a European clerical magazine, but again without a reference to any specified work of St. Bernard. Needless to say, all this leaves us without much definite guidance in respect of a desirable authentication of our text. The quotation by Fr. Parsons gives us pause, since he was author of many volumes dealing with special phases of Church History, and may therefore be considered a careful writer. Who shall find for us the exact wording of the quotation from (or attributed to) St. Laurence Justinian?

The ascription of our text to St. Bernard by a clerical magazine appears quite questionable to me, for the following reason. In his *La Spiritualité Chrétienne* (Volume II, *Le Moyen Age*), Pourrat gives us, in his *Table Analytique,* quite an assemblage of references under *Sacerdoce:* "Dignité, sainteté et ministère d'après sainte Hildegarde [pp. 124-125]; saint Bernard [pp. 111-116]; saint François d'Assise [pp. 239-240]; sainte Catherine de Sienne [pp. 312-313]; Saint Thomas d'Aquin [pp. 208-211]; *l'Imitation* [p. 491]." I have given the pages because these suggest remarkable fulness: St. Bernard has no less that five pages assigned to him. Amongst all these eminent ascetical

authors, one might well expect to find the *Sacerdos alter Christus* somewhere under the comprehensive heading of the *dignity, holiness and ministry of the priesthood.* But I find our text nowhere amongst the citations thus indicated. It was the reference to Saint Bernard which seemed to me most important, however, in view of the ascription made to him by a clerical magazine. More space is accorded him by Pourrat than to any other of the writers mentioned—but the elusive expression does not appear.

We seem thus to have fairly eliminated the Middle Ages from our search. Can we hopefully go back to the preceding centuries? In Pourrat's first volume (*Des Origines de l'Église au Moyen Age*), the *Table Analytique* gives us a reference to *Excellence et sainteté* [pp. 169-171] and to *qualités requises pour le sacerdoce* [pp. 428-430], but the *alter Christus* nowhere occurs.

May we accordingly assume with some probability that the expression belongs to the first years of what Pourrat styled *Les Temps Modernes,* which is the sub-title of his third volume? The nearest approach to the *alter Christus* which I find (under *Sacerdoce,* 386 ss., 568 ss.) is a quotation from Bourgoing (p. 571): " Le Prêtre est ainsi dans l'Église, declare M. Olier, comme un Jésus-Christ vivant et un Jésus-Christ chef de son Église. . . ." But this does not seem to have quite the compressed force and vitality of *Sacerdos alter Christus.*

II.

The expression, *Sacerdos alter Christus,* intimates very briefly the immense powers and the correlatively high dignity of the Christian priesthood. In common with all priests, I have come upon it in various places in my reading. I was accordingly not surprised that a seminarian who had just completed his philosophical course should be able to tell me, in answer to a query, that he was familiar with the words but had never heard of their source. Probably his case is that of clerical students in general.

Hereupon my readers may ask: " Well, what of it? " Ordinarily, I suppose the reply could well be, " Nothing." Nevertheless, the beautifully terse expression assumed a special interest for me when a certain learned priest told me that he wished to

use the expression as the *formal* text for a sermon at the First Mass of a friend. He asked me if I knew its source. I admitted my ignorance, but added that I thought the text patristic in origin. (Let me honestly protest that I was not attempting a bit of humor—although such a reply might well seem to be humorous in view of the fact that Migne's *Patrologia Graeca* and *Patrologia Latina* run into hundreds of stately and close-printed volumes; and that my reply seemed to suggest hunting for a very small needle in an enormously large haystack). A slight reflexion, however, caused me to revise my view and to suggest to my learned friend that the text could rather be found in some medieval writer on asceticism. Meanwhile, I had not consulted any books that might help toward a decision. Later, however, I came upon this illuminating passage found in Cardinal Vaughan's *The Holy Sacrifice of the Mass* (p. 21):

> Christ has no succession of priests offering in their *own* right their own sacrifices as in the Old Law. But those who are rightly ordained partake of Christ's priesthood, receiving that certain but limited communication of His power which He was pleased to give. It is not their own, but Christ's priesthood that they receive and exercise, and hence many of the Fathers call them "Christ's vicars", "ambassadors", "representatives", and "ministers", signifying that when they teach, absolve, and offer sacrifice they are discharging Christ's sacred sacerdotal office.

The Cardinal gives us here four striking characteristics of a Catholic priest which many of the Fathers declared in their writings. But the still more striking—nay, startling—characterization of "other Christs" was not included in the list. We can fairly infer that this startling term was not patristic in origin, but belongs to a later date. I am not unaware that even "a later date" may also appear humorous, since it could include so many centuries within its scope. But even so, the field of research is (comparatively speaking) much more limited.

When I gave my answer to my friend the preacher, a genially competitive race was started to locate the source. This unofficial race became a sort of "treasure hunt" more valuable and more interesting than the "treasure hunts" sometimes organized to while away the distressingly boring leisure of "society" folk.

My friend was the first to "get warm". As I have noted already, he found the expression attributed to Saint Bernard in a European clerical magazine. In a casual meeting of some of the clergy, the suggestion was made that our text might be found in St. John Chrysostom's greatly prized work *On the Priesthood*. I happened to possess Hohler's translation of it into English (*The Six Books on the Priesthood of St. John Chrysostom*). I accordingly made an exhaustive search of its pages, but vainly withal.

Although more than a millennium separates St. Chrysostom from the author of the *De Imitatione Christi,* this incomparable volume says some very beautiful and heart-searching things about the Catholic priesthood; but my search through a very large concordance to the Latin of the *Imitation* also went unrewarded. I need not detail all the other books I consulted, but some of them may deserve notice in the present paper.

Another great leap in time brings us down from the *Imitation* to the long and affecting "Exhortation to the Clergy" (*Haerent animo*) issued by Pope Pius X on the occasion of the Golden Jubilee of his priesthood. In it we come upon the *alter Christus* in emphatic guise. This was not, indeed, the first use of the text, but its occurrence here has its own value as a sort of broadcasting of the text throughout the Catholic world.

Amongst the many duties of the priest, the Holy Father considered the ascetical obligation of daily meditation, and he reinforced his argumentation as follows: "Finally, let this thought be the highest incentive of all to meditation: the priest, if he is called *alter Christus* and is such by his participation of Christ's power, must he not also become such by his imitation of Christ's deeds?"

Let me use this slight excerpt for two purposes. First, it explains the two-fold sense in which *Sacerdos alter Christus* is to be interpreted. The priest *is* another Christ "by his participation of Christ's power"; but he must also "*become* such by his imitation of Christ's deeds." In the first section of the present paper, I called attention to the ordinary rendering in English ("The priest *is* another Christ") and to Fr. Doyle's words declaring that the priest's "one ambition in life is to *become* another Christ" (italics mine); and I promised to justify both renderings in a later section of this paper. I have

now kept this promise by quoting the words of Pius X. Secondly, the slight excerpt from the Pope's encyclical throws some light on the difficulty of fixing the source of the *Sacerdos alter Christus*. We may now turn to this second point.

In the particular section of the "Exhortation" which deals with Meditation, as indeed throughout the whole encyclical, Pius X was meticulously careful to give "chapter and verse", as it were, for all of his quotations from Scripture, the Fathers, and the ascetical writers. It is desirable to emphasize this fact by some illustrations. In the brief section of Meditation, for instance, he quotes: "Take ye heed, watch and pray", and forthwith adds the exact source: ("Mark, xiii, 33)". Again: "Lord, teach us to pray (Luke xi, 1)." He quotes from St. Charles Borromeo: "Remember, my brethren, that nothing is so necessary to priests as mental prayer, coming before all our actions, accompanying and following them: 'I will sing', says the Prophet, 'and I will understand' (Ps. c, 2). When you administer the Sacraments, O my brother, meditate on what you do; when you celebrate Mass, meditate upon what you are offering up; when you recite your Office, meditate upon what you are saying and to whom you are speaking; when you direct souls, meditate upon whose Blood has washed them (Homiliae Mediolan. 1748, v, p. 85, orat. in syn. dioec. xi, a. 1584). Hence the Church rightly and with justice commands us to repeat frequently those words of David: 'Blessed is the man who meditates on the law of the Lord; his will shall remain day and night; and all whatsoever he shall do shall prosper' (Ps. i, 1-3)."

Now in all this illustration taken from the "Exhortation" of Pius X we cannot fail to have noticed how carefully the Holy Father gave the exact sources of his quotations—even to the most laboriously exact reference to the quotation from St. Charles. But next comes the portion which I have already quoted, beginning with: "Finally . . . if he is called *alter Christus*. . . ." No source for the words *alter Christus* is even conjecturally given, although the biblical sources (so familiar to us) are patiently recorded, together with the almost painfully exact and very extensive reference to the source of the quotation from St. Charles. Finally, the section concludes with the words of the *Imitation* (so very familiar to us): "Let it, then,

be our chief study to meditate on the life of Jesus Christ"—and the source is given: "(*De Imit Ch.*, i, 1)."

Since the Holy Father thus appears to have been unable to give the source of the *alter Christus* text, the inference seems a fair one that the text is most notably elusive in respect of its source, in spite of the broad comprehensiveness and the brilliant conciseness of the expression.

Some added force to this conclusion is afforded by the extensive commentary on the "Exhortation" written by the Rev. Robert Montoli. In the Fourth Meditation of Montoli's work we find a discussion of "The Priestly Dignity". Its Second Point is given over wholly to a commentary on the *alter Christus* as briefly explained by the Holy Father. This commentary analyzes the applicability of the expression, *alter Christus,* to the various personal duties and official activities of the priest. Like Pius X, Fr. Montoli is most carefully industrious in giving the sources of the many quotations he makes. Meanwhile, however, he makes no attempt to trace the *alter Christus* to any accredited, or even (so far as I am aware) to any conjectural, source. In order fully to illustrate this intriguing fact, his Second Point is worth giving here in full in Father Tobin's translation:

Second Point.—Consider that the priest is *alter Christus;* he is the living personification of Christ; he takes the place of Christ; he transmits to the members of the Church the life-giving grace of Christ. He is *alter Christus* because Jesus Christ works entirely through the ministry of the priest, through his life and actions. Indeed, from the chair of truth it is Jesus Christ who speaks through the mouth of the priest: "tamquam Deo exhortante per nos"; at the baptismal font it is Jesus Christ who causes the children of Adam to be born again in grace: "hic est qui baptizat"; in the tribunal of penance it is Jesus Christ who absolves: "Ego te absolvo"; at the altar it is Jesus Christ who offers the Sacrifice: "Hoc est corpus meum." The priest is *alter Christus* because He is the priest who bears from earth to heaven mankind's acts of religion. The faithful wish to pray, and the priest raises to heaven the *Oremus* that establishes a mystical connection between God and man. They wish to praise the Omnipotent Majesty, and the priest intones the *Te Deum laudamus.* They wish to render thanks to God, and the priest interprets their gratitude: "dignum et justum est semper et ubique Tibi gratias agere." They wish to avert the punishments of the Divine justice, and "between the porch and the altar the priests, the Lord's ministers, shall weep and

shall say: Spare, O Lord, spare Thy people" (Joel, ii, 17). What a marvellous being is the priest! What unutterable dignity is his, for, as St. Epiphanius remarks (iv de sac.) to him is given "to touch Heaven itself, to equal the angels, to deal familiarly with God!" And you can remain cold and idle in the face of such a privilege?

Perhaps my readers will not quarrel with me for this long excerpt in view of the possible helpfulness of the commentary of Fr. Montoli on our *alter Christus* text. If any priest should wish, like my friend the preacher, to use the *alter Christus* as a formal text in a sermon at the First Mass of a priest; or for one of a series of sermons or conferences on the Seven Sacraments; or for interpretation to a class in catechetics; or for exposition to a non-Catholic inquirer—he will find in Fr. Montoli's fairly long exposition and application of the *alter Christus* to the various prerogatives and duties of the priestly order, many suggestions for any fuller elaboration that might be deemed desirable.

A special reason, however, for the full quotation of the Second Point lies in the interesting and curious fact that Fr. Montoli, in spite of his great diligence and painstaking care, seems to have found himself unable to allege even a probable source of the three short words which furnished him with such an abundance of matter for appropriate comment. But now let us travel a bit further.

III.

The closest approximations, of which I am aware, to the *alter Christus* text are those respectively attributed by Parsons to St. Laurence Justinian and by Bourgoing to M. Olier, as I have already noted in this paper.

I am inclined to doubt the correctness of the attribution to St. Laurence Justinian, for the reason that Pope Pius XI also quotes the Saint in the long Encyclical of 20 September, 1935, as follows: "'A great dignity', exclaims St. Laurence Justinian; 'but great too is the responsibility; placed high in the eyes of men they must also be lifted up to the peak of virtue before the eye of Him who seeth all; otherwise their elevation will be not to their merit but to their damnation.'"[3] It seems prob-

[3] Cf. the REVIEW, March, 1935, p. 273, first paragraph.

able that our Holy Father would also have referred, somewhere in his Encyclical, to the words quoted by Parsons, since they could have been finely linked with the *Sacerdos alter Christus* formula which otherwise lacked any denominate source.

If the words quoted by Bourgoing from M. Olier could be considered as the nearest source of our formula, I think it highly probable that Fr. Tanquerey, S.S., would have referred to them somewhere in his notable work, *The Spiritual Life*, as a very close approximation (to our text) made by the illustrious founder of the Sulpicians. Fr. Tanquerey was both learned and most painstaking in giving innumerable references to authors whom he quoted, but he uses the *alter Christus* without any reference to its probable source.

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CHURCH AND STATE.

Some Aspects of their Relationship.

A TROUBLESOME PROBLEM for the Catholics of many lands to-day is to establish and maintain the true conception of the character of the Church and of its proper relationship with Civil Government. In a changed and changing world, which the acute and subtle Russian philosopher, Berdyaev, has not hesitated to characterize as marking " the end of our time," when the residue of the ancient Christian culture, outside the Catholic pale, seems to be fast dissolving, like so much wasting sand, the true notions have become obscured, and to a large extent even lost. It is important, therefore, to reflect anew upon the Catholic teaching concerning these matters, in order that our minds may be informed with truth to combat the errors that dominate the thought-patterns of the day. For truth is the only solvent of error. This paper is offered as a simple recounting of the approved Catholic doctrine as it is developed in the Encyclical Letters of Leo XIII and of later Pontiffs, with the hope that it will prove a slight contribution to the side of truth in the battle which has been joined.

I. The Church and Its Powers.

The Church is a perfect society,[1] supreme and sovereign in its own domain, which is that of the spiritual and supernatural. It is the very nature of this spiritual society, or more precisely perhaps, it is the divine will and commission that this society should " open wide its arms to all mankind without any limitations of time or space," thus fulfilling the Gospel mandate: " Preach ye the Gospel to every creature " (Mark 16:15). God Himself has appointed " rulers with power to govern " this enduring and all-embracing society. " And He has willed that one of them should be the head of all, and the chief and unerring teacher of truth, and to this one He has committed the keys of the kingdom of heaven " (Matt. 16:19). The Church indeed, like the civil community, is composed of human members, but it is not a mere natural society, but a supernatural one, because of the end for which it was founded—the salvation of men—and the means for attaining that end, the principal of which

[1] Cf. Tanquerey, vol. 1 of *Syn. Theologicae Dogmaticae,* No. 836, sqq. and No. 902, sqq. Editio 1927.

are the Sacraments. It is therefore a society completely distinct from the civil one, and what is of supreme importance, it is a perfect society, possessing absolute independence in its own right. The will and endowment of its Founder have given it all the means necessary for its preservation and free action. The end of the Church too is easily the noblest of all, because it is concerned with the supernatural destiny and happiness of mankind. Its authority likewise is the most exalted of all upon earth, and therefore " it cannot and should not be made the puppet of the civil power, nor in any manner subject to it ".

These points concerning the nature and constitution of the Church are established by proofs drawn from a twofold source: first, from the nature of the supreme power committed to Peter and his successors; and secondly, from the teaching and practice of the Apostles, of the Fathers of the Church, of the Roman Pontiffs, and of civil rulers and governors themselves down through the ages.

Pope Leo XIII in the *Immortale Dei* clearly outlines the threefold function of the supreme spiritual authority: " In truth," he says, " Jesus Christ gave His Apostles perfect authority over sacred things, together with the power to make laws, and the twin rights of judging and punishing offences against them."

This Encyclical Letter makes explicit mention of the civil or temporal power of the Apostolic See. In the light of historical fact such power must be considered necessary to the Sovereign Pontiff, as a guarantee of his independence and freedom of action. " It was not without a special arrangement of Divine Providence," Leo XIII wrote, " that the spiritual power of the Church was buttressed and supported by a civil sovereignty, as the surest safeguard of its liberty." The Pope was deprived of the exercise of this rightful sovereignty in the upheaval of 1870; but after long years of travail, his temporal sovereignty, the morally necessary safeguard and guarantee of his liberty and independence, was solemnly recognized by the kingdom of Italy, in the Lateran Pacts of 11 February, 1929.[2] By these agreements the Vatican City State was set up and the Pope's political sovereignty and independence were definitely affirmed. This final disposition of the delicate situation which arose in the relations between the Holy See and the Italian Gov-

[2] Cf. *Acta Apost. Sedis*, 1929, vol. 21, p. 209, Lateran Pacts.

ernment in 1870 does great honor to the practical vision and large-mindedness of the Sovereign Pontiff, and to the good will of the civil government in seeking a solution of a vexing and irritating problem.

II. Church and State.

Thus far, following the lines laid down by Leo XIII, we have merely outlined the nature and constitution of the Church. Let us now define in detail its sphere of action and its juridical competency in relation to the State. "God has divided the charge over man and his affairs between two powers," Pope Leo declares, "the ecclesiastical and the civil. The former is placed over divine things, the latter over human. Each power is supreme in its own order or kind; each has fixed limits beyond which it cannot pass without transgressing. These limits are defined by the nature and special purpose of each society. Hence there is an orbit or sphere, traced out as it were, for each power; and within that orbit each exercises its own proper action by native right. Whatever", he continues, "is of a sacred character in human affairs, that is, whatever either by nature or by the end to which it is referred pertains to the salvation of souls or to divine worship, is subject to the power and jurisdiction of the Church. On the other hand, whatever belongs to the civil and political order is rightly subject to the civil authority, because our Lord so ordained and commanded when He said: 'Render to Caesar the things that are Caesar's, and to God the things that are God's'".

These principles of law are not difficult to grasp, and if they were faithfully observed and the two spheres kept perfectly distinct, no serious conflict could normally occur between Church and State. "But the fact is that both powers exercise authority over the same persons, and it may very easily happen that the same matter, in different ways, will come under the jurisdiction and competency of both." Some orderly procedure must therefore be agreed upon to govern such contingencies, or a struggle will inevitably ensue. Conflict of this kind will cause disturbance of mind and anxiety of heart to the faithful, because of the doubt and hesitation engendered by the contrary orders of the two supreme powers. This would be a calamity, and should be obviated by the establishment of an "orderly

relationship " between the two powers, " after the manner of the union which subsists between soul and body ". This analogy of the relationship between the spiritual and temporal powers, as well as that between soul and body, is sanctioned by ancient tradition, and possesses an inherent appropriateness. It expresses clearly and forcefully the close union that should subsist between Church and State, and at the same time emphasizes the superior dignity and excellence of the Church.

If, as was once the case, " the philosophy of the Gospels should again come to mould the governments of States," if Christian wisdom should once more penetrate " the laws and institutions and habits of the people, and thoroughly leaven all classes of society and their affairs," in that happy event the civil power would spontaneously recognize the rights of the Church, and would uphold its laws and privileges. It would not dream of invading the Church's prerogatives. Mutual concord and friendly exchange of offices would unite priesthood and kingship in a happy union, and there would be no necessity for a pact intervening between them. When however it happens that public affairs are not so happily disposed, and there is no immediate prospect of their being so, some other kind of peaceable and orderly contact and association should be established, in order that the immeasurably greater evils that would arise from the complete separation of the two societies, may be avoided. Sometimes there is another method of achieving harmony and concord available, as is the case when the ruler of a State and the Sovereign Pontiff come to an understanding concerning some particular problem. At such times the Church has always given signal proof of her sweet reasonableness, and has shown the greatest possible courtesy and consideration toward such friendly civil powers.

Agreements of this latter kind are technically called concordats.[3] They have become especially necessary since the World War, to avert the calamity of a complete separation of the powers, and the bitter struggles that would ensue therefrom. Benedict XV had this matter very much at heart, and our present Holy Father, Pius XI, has made many such agreements

[3] Cf. *Raccolta di Concordati,* Roma, Tipografia Poliglotta Vaticana 1919; also *Church and State* by Ryan-Millar, p. 52; also *Catholic Encyclopedia,* Article " Concordats ".

with various civil powers.[4] Such pacts have in many places guaranteed civil protection for the principal rights of the Church. The concordats have brought benefits to the State too, especially in the form of public peace and tranquility. Many other advantages could justly be expected to spring from this source, for example, an increased respect for authority and the protection of essential human rights, " if the teaching office and authority and the wise counsels of the Church were recognized and acted upon ".

The practical advantages which would flow naturally from the Christian organization of the State are developed in the *Immortale Dei* with great elegance. These advantages would accrue to individuals, to the family, and to the State itself. In the Christian State, says Pope Leo, " all things, both human and divine, will be distributed as they should be." In illustration of this point the Pope quotes some striking words, aglow with tenderness and kindness, from the great Augustine. The words are pertinent to the present times also. St. Augustine thus apostrophizes the Church: " Thou dost teach and train all according to their age and spiritual capacity: children with tenderness, youths and maidens with force and vigor, the aged with gentleness. Thou dost subject women to their husbands in chaste and loyal obedience and not for the mere gratifying of lust, but for the sake of children, and for the enjoyment of a rightful share in all the concerns of the family. Husbands thou dost place over wives, not to play false to them but to show them a sincere affection. Thou subjectest children to their parents in loving obedience; parents are placed over their children with a dominion founded on love. Thou dost join citizen to citizen, nation to nation, and all mankind together in the memory of their common parentage, and in a species of brotherhood. Thou teachest rulers to labor for the welfare of their people, and the people to be subject to their rulers." [5] These words accord perfectly with those others which the same great Doctor of the Church addressed to certain time-serving philosophers of his day: " Let those who charge the doctrine of Christ with being harmful to the State, produce an army of soldiers such as Christ's teaching would have them be, let them

[4] Cf. *Acta Apost. Sedis*, 1922-1936. Nineteen Concordats have been signed by Pius XI in these years. Cf. *Concordata Vigentia*, Roma, 1934.

[5] *De Moribus Eccl. Cath.*, xxx, 63.

produce governors, husbands, wives, children, masters, servants and kings, such as the Christian teaching would make them; and then let them dare say that this teaching is harmful to the State. If they would examine the matter with an open mind, they must confess that the Christian religion—if it were really practised—is the strongest bulwark of the State." [6]

The surpassing excellence of the Christian teaching and of the Church's laws, the beneficent influence they exercise upon the morals and manners of the people could not be more clearly expressed. The State undoubtedly derives countless advantages from religion; and the enemies of religion cannot destroy or obscure the memory of these blessings.

III. False Liberty and the Evils It Engenders.

After this luminous exposition of the constitution of the Christian State, Pope Leo in the *Immortale Dei* turns his attention to the vicious principles of false liberalism, and subjects them to a devastating criticism.

The beginnings of liberalism must be sought in the so-called Reformation, which in the sixteenth century separated a great part of Europe from the bosom of the Church of Christ.[7] With the permanent establishment of their teachings by the Peace of Westphalia in October, 1648, the Reformers obtained equal rights and equal protection before the law for truth and error. " One cannot call to mind without sadness the deplorable mania for innovation which reached its head in the sixteenth century. It first brought disorder and confusion into the Christian religion; then invaded the field of philosophy, and thence gradually penetrated into every class of society. From this poisoned source has come that liberty without limitation, or rather that unbridled license, which was conceived in the mad upheaval of the last century, and which brazenly proclaimed as the foundation of a new jurisprudence a theory of law unknown until that time. The new law, of necessity considering its origin, came into conflict with the Christian code, and even with the natural law on many important points."

Pope Leo XIII spoke at length of this false liberty, and of the many errors that flowed from it. In a long and skillful

[6] *Epist.* 138, al. 5 ad Marcellin., 2.15.

[7] Cf. Carlton Hayes, *Political and Cultural History of Modern Europe*, vol. I, p. 273, on the Peace of Westphalia.

analysis of this fictitious liberalism, he brings before our eyes its many sins: its faulty notions of human equality; the false and irrational supremacy of the people which it sponsors, and which is so extravagantly praised even to-day; its ideal of State and government completely divested of religion, and become purely secularistic; its exaltation of the judgment of the individual conscience above all law; " the unrestrained license it would give to everyone to think as he pleases, and to publish abroad what he thinks ". He speaks of its false conception of the Church as an inferior society, forming part of the State, and being simply a sort of cultural arm of the State,[8] subject to State authority and control; of its regarding the State as the source of all rights; of its theory of the complete separation of Church and State; of the frequent struggles that have arisen between the spiritual and the civil powers as a result; and of the consequent hampering and constraining of the Church's liberty, with the weakening and even the destruction of many of its rights.

These false views and dangerous principles of action are repudiated and refuted with a great wealth of argument in the *Immortale Dei,* first of all, because reason itself recoils in horror from these errors and from their disastrous consequences; and then various Papal documents are quoted, and especially the Syllabus of Pius IX. " In a similar way," Leo says, " Pius IX at an opportune time publicly stigmatized and condemned the numerous erroneous doctrines that were gaining ground in his day. Afterward, in order to provide a safe guide for his Catholic children against the pressure of so many errors, he had these opinions and their condemnation gathered together and published in an abbreviated form, known as ' The Syllabus '."

It is a well established canon of psychology, the soundness of which is attested by history, and approved by everyday experience, that it is not enough to condemn a falsehood—in this case, undue license: a constructive substitute must be offered in its stead. Otherwise the error holds on, or the human mind is abandoned to muddled doubt. Leo XIII in the *Immortale Dei* proceeded to develop the notion of true liberty in a justly celebrated passage. " Liberty," he said, " is a power which

[8] Cf. Encyclical *Libertas, Acta Leonis XIII,* 20 June, 1888, vol. III, p. 118.

brings man's nature to perfection, and therefore it should be directed toward truth and goodness. Truth and goodness, however, do not change their nature according to man's caprice and mood, but remain always the same, as changeless as nature itself. If the mind assents to what is false, and the will chooses what is evil, neither power attains its rightful development and perfection, but both suffer a debasement and corruption of their natural dignity. It is wrong, therefore, to dangle error and moral evil temptingly before men's eyes; it is an even greater crime to sanction and protect them by law. For there is only one passport to heaven, and that is a virtuous life. Therefore the State is riding roughshod over the imperative commands of the law of nature, when it permits license of opinion or of conduct to lead men's minds away from truth, or their hearts from the practice of virtue." [9]

In this place the Pope again reviewed and vigorously defended the native rights of the Church. It is a society, and a perfect society, in its own order, which is the domain of the supernatural, and therefore it has its legitimate rights which must be respected. It is a perfect society, in the supernatural order, just as the State is perfect in the natural order. There are, it is true, matters over which the two societies possess common jurisdiction, though, it need hardly be said, always from different viewpoints. In such matters Church and State should strive to act in harmony, without friction or discord. Complete divorce of the two powers would be no solution for the difficulties rising from this source; rather it would aggravate and intensify them, and lead to greater evils.

Here it might be well to note again that the Church does not condemn any one of the various forms of government. Nor does she frown upon the practice in democratic countries, of the people sharing in greater or less degree in the conduct of the government. On the contrary, under certain constitutions she regards the participation of the citizens in the process of government as good and salutary not only, but as their bounden duty.

There is no good reason, and there never has been any, why the Church should be accused of narrowness of viewpoint or of

[9] *Ibidem*, p. 98.

opposition to true liberty.[10] The Church does " deem it wrong to place the various forms of false worship on a footing of equality with the true religion, but she does not therefore condemn rulers who to secure a great good or to avert a great evil allow these religions a place in the State according to custom or usage." For the Church does not wish anyone to be forced to embrace the Catholic religion against his will. St. Augustine has well said that a " man cannot believe except by his own free will ".

True liberty, however, does not engender contempt for the sacred laws of God, nor does it encourage disobedience to lawfully constituted authority. This should rather be called " license ", or even more precisely " slavery ", for " whosoever committeth sin, is the slave of sin " (John 8:34). It is this unreasonable liberty or " license " that the Church condemns, and " in doing so she is simply being consistent with herself ", since she regards herself as the divinely established guardian of truth. If on the one hand she repudiates that exaggerated liberty which degrades individuals and nations to the slavery of sin, on the other hand she warmly welcomes the true advancements which the times bring. In her long-range vision man's contentment upon earth is simply a stage in the journey toward the eternal blessedness of heaven. There is no foundation, therefore, for the charge that the Church is suspicious and jealous of modern political systems. It is sheer calumny. She does reject false opinions, and wicked and seditious plots and projects, but she is the first to welcome whatever extends the boundaries and horizons of true knowledge. The Church is the enemy of indolence and sloth. She wishes men to exercise their talents and produce more abundant fruit of every kind for the benefit of the race. She favors and encourages every advance in the arts, sciences and crafts, but she would direct and orientate all such efforts toward goodness of life in this world, and toward man's eternal welfare in the hereafter. She would to the best of her ability prevent man's intelligence and industry from becoming by evil use the cause of his defection from God and eternal things.

[10] Cf. *Church and State*, by Ryan-Millar, p. 32. Encyclical *Libertas*, loc. cit., p. 103 and p. 105.

IV. Norms for Catholic Teaching and Catholic Action.[11]

When Leo XIII wrote the *Immortale Dei* there were states which not only did not conform to the divine teaching in this matter, but which seemed bent on departing still farther from its sane course. Nevertheless, Leo XIII, with the full consciousness of the responsibility of his exalted office before him, was not thereby deterred from instructing his children in their principal duties regarding Church and State. He wished his children to have right knowledge and to observe right conduct in this matter. He had always an abiding faith in the native power of truth, when brought into the open, to penetrate and eventually to conquer even the most stubborn and prejudiced minds.

In regard to belief—the realm of the mind—he taught that the faithful must hold firmly and unfalteringly to all that the Roman Pontiffs have taught or will teach; and, as often as circumstances demand, they must publicly profess their faith in these doctrines. Especially, when there is question of accepting or rejecting the so-called "liberties",[12] so highly prized in his day and in our own, they must be ready to stand by the judgment of the Apostolic See, and to make their judgment conform to hers.

Only where there actually exists a government which positively and tyrannically persecutes Christianity, may the modern type of liberal government appear more endurable in comparison with the other. In that case a choice must be made between two evils, and the lesser is by all odds "the more tolerable".[13] Nevertheless, even though in this case the liberal government may be chosen as the lesser evil, it must always be remembered that the principles upon which such a government is founded are thoroughly false and dangerous, and can never be approved in themselves.

In the domain of action, a distinction must be made between private and public affairs. In the sphere of private conduct, the first duty of the good Catholic is to make his life and deeds conform to the Gospel precepts. If this entails sacrifice and suffering he must not shrink from bearing the yoke thus im-

[11] Encyclical on Catholic Action in *Acta Apost. Sedis*, vol. 23, July 1931, p. 285.
[12] Cf. Encyclical *Libertas*, loc. cit., p. 108.
[13] *Ibidem*, p. 118.

posed by Christian virtue. In the domain of public affairs, the Pontiff in general thought it wise and salutary that Catholics should take part in their administration, both in the local and the national fields. But, he noted, it should be the special concern of Catholic voters and office-holders to foster measures providing for the religious and moral instruction of youth.

The Pope advised this course only " in general ", because at that time, " for grave reasons," it was not judged expedient for Catholics to fill political offices in the kingdom of Italy. As a general rule, therefore, Catholics may and should " take part in public life," they should engage actively in political affairs; they should assume public office and exercise the functions of public authority. Thus they will emulate the example of the early Christians, as described in the pages of Tertullian. " We are but of yesterday," he wrote, " yet we swarm in all your institutions, we crowd your cities, your islands, villages, towns and assemblies, the army itself, your wards and corporations, the palace, the senate and the law courts." The reasons lying behind this injunction of the holy and learned Father of Christendom are evident. On the one hand the State will reap great advantages from the participation of Catholics. For, as history clearly proves, Catholics are as a rule, not merely as good citizens as others, but even better, and with good reason, because the doctrines they profess impel them to be upright and conscientious in the fulfilment of their duties. Besides, " if Catholics should hold themselves completely aloof from public affairs, the control of the State will often be abandoned to men who are infected with evil and dangerous principles ". On the other hand, the Church herself will be greatly benefited by the participation of her own sons in the government of the State, because they will then be in a position to protect her rights and guarantee her freedom; and they can " infuse, as it were, the healthy blood of Christian wisdom and virtue, into the veins of the State ".

As to the *method* which should govern Catholic participation in political affairs, it is hardly possible or practicable to lay down any hard and fast rules, because the means suggested would have to be suited to all the variations of time and place. Some general norms may be given, however, to serve as sign-posts along the way. Unity of aim and purpose should be the objective of all endeavors and there should be harmony and agree-

ment in all programs of action. Both these objects will be materially advanced if the directions of the Holy See and of the bishops are faithfully observed, since, even humanly speaking, this will be a great aid to unity of purpose and action, and besides and especially, these superiors have been elected by the Holy Ghost to rule the Church of God.

In regard to the defence of Catholicism itself, certain general rules were laid down or rather ratified by Leo XIII. In matters of doctrine, not merely of the " dogmatic order," but of whatever kind, there must be oneness of mind—that is, unity of belief. In these matters there can be no dallying with error, no conniving at false teaching, but there is only one course open, namely, strenuous and forceful opposition to the erroneous doctrine. In other matters, however, where there is room for honest difference of opinion, moderate and temperate discussion is certainly permissible, and usually beneficial when undertaken with a view to discovering truth. But there should be scrupulous avoidance of casting unjust suspicion upon anyone's good faith, and similarly an eschewal of mutual abuse and recrimination. The integrity of the Catholic Faith can never be reconciled with opinions that smack of naturalism or rationalism, because the common objective of these aberrations is to destroy all Christian institutions and to substitute in place of God's Providence the supremacy of man.

Another important precept given in this part is that a Catholic in public life should make his conduct square and be consistent with his private beliefs and religious convictions. In other words he may not as a public person repudiate and condemn the authority of the Church, while in his private life he accepts and venerates it. This would be tantamount to identifying good with evil; it would be splitting a man into watertight compartments, one for his private life, the other for his public. A man ought to be thoroughly consistent, especially in the sphere of moral conduct, whether it concerns his public or private life.

In purely political matters—for example, in the determination of the best form of government, or the most efficient or expedient type of administration—there can be a real divergence of viewpoint. Therefore, men who are known to be true sons of the Church and obedient to the Holy See, and who are ready and willing to abide by its decrees, should not be charged with

error or evil intent, simply because they hold different opinions on matters of this kind. A very grave injustice would be done them, if such a difference of opinion should be made the basis of a charge against their faith.

These sentiments of Leo XIII manifested his anxious solicitude to have all his children in the faith act and live in perfect concord and charity, even when inevitable differences of opinion should crop up in matters open to debate. A mere divergence of viewpoint should never be the motive for impugning another's Catholicity, as, regrettably, had actually been the case.

The closing words of the *Immortale Dei* are expressly addressed to authors, " to those who commit their thoughts to writing, and more especially to journalists and other writers in the daily press ". The power and influence of this class of citizens can hardly be overestimated. The Holy See even at that time realized that the predominating influence in the moulding and shaping of public opinion was vested in the Press, the members of the fourth estate, as they have been called.

In the really important concerns of life, says the Holy Father, there is no room for differences of opinion, nor for mere party strife, and therefore the gentlemen of the Press should give their very best and concerted efforts for the preservation of religion and the common welfare. For these are matters of common concern and interest.

After fifty years these wholesome counsels and admonitions are to-day even more opportune and pertinent. For the daily newspapers have become a veritable necessity to every class of citizens from the lowest to the highest. In fact, it may be said without fear of contradiction that the newspapers have become the main source of mental stimulation and enlightenment to the greater part of mankind. This is due to the marvelous developments and improvements in the art of printing, and to the speed of modern transportation and communication. By these means writings of all kinds, but especially the newspapers, are printed and multiplied swiftly, and within a short space of time are carried to the farthermost corners of the earth for distribution. Communication with the ends of the earth by means of wire and radio is, practically speaking, instantaneous. For these reasons, the wise precepts of Leo XIII to writers are even more applicable at the present day than when he wrote; and writers who wish to be good Catholics should be faithful to

them both in their private and their official life. They will thus help the Church to preserve and diffuse the lessons of Christian wisdom, never so much needed as to-day and on the other hand they will be protecting the State from false prophets and dangerous doctrinaires.

It may indeed be said that the so-called liberal doctrine is distinctly on the wane in many places, because its evil fruits have brought it into disrepute. It cannot be denied that when carried to its logical conclusions, it becomes the most intolerant bigotry and tyranny. In other words, irrational liberalism, which is really license, is self-defeating and self-destroying. In a similar sense, it has been claimed, and we may believe with a great deal of truth, that the success (*sic*) of Soviet Russia is dealing the deathblow to Communism as a serious threat to organized government, because Communism in its horrible nakedness has proved itself not a boon to mankind, but a dreadful monster which would devour man and all that he holds dear. Nevertheless, it is only too painfully evident that in many lands the principles of this hybrid liberalism are still held in high esteem, and in others the corpse of a dead liberalism is resurrected from time to time. In some places new errors, sprung from the old and just as menacing, have crept in stealthily; in others they have paraded boldly; but in either case they have always masqueraded in the guise of patriotism and love of country. These errors all have one thing in common: they exaggerate the powers and rights of the State, and vilify and destroy both divine and human rights.

While it is well to rejoice that the wise, far-seeing counsels of the great Leo XIII have in the course of time produced such excellent fruits for civil societies and governments, and that the truth so forcefully championed by him has penetrated so many minds, one can hardly fail to appreciate the value of weighing well his words, freighted with heavenly wisdom, in this our day, when the truth of Christ and His Church is facing organized attack on so many fronts, and especially from atheistic and totalitarian states. As the great Pontiff himself so firmly believed, truth has an inherent power of penetrating and eventually subduing the most hostile and prejudiced minds. In its inward force, under God's Providence, we place our confidence, while we do our part to make it known. *Praevalebit veritas!*

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INSANITY IN PRIESTS AND RELIGIOUS.

Part I. The Rate of Insanity in Priests and Religious.

IN MAKING A STUDY of the general incidence of insanity my attention was attracted by the table, on the next page, from the 1934 report of the Massachusetts Commissioner of mental diseases. The table is reprinted with the addition of an extra column. This column gives the sum of incidence-rates of the three types of admission, thereby giving the total incidence of insanity for single, married, widowed and divorced.[1]

The table is very instructive. The lowest rate of insanity is for the married. This might indicate that the single have an increased stress and strain in life, or perhaps, also, cannot find a partner in marriage because of their psychotic personality, and due, therefore, to the increased mental burden and their psychotic trend, more of them eventually develop a psychosis and enter an asylum.

When we compare the married, divorced and widowed, it is clear that the divorced have a higher rate of insanity than either the married or the widowed. If the stress and strain of life, entailed by widowhood, had nothing to do with the development of mental disorders, one would expect the married and the widowed to have approximately the same incidence of insanity. That the incidence of insanity in the widowed is more than double what it is in the married is strong evidence that the stress and strain of one's immediate present difficulties is a powerful psychogenic factor in the development of mental disorders.

Why should insanity among the divorced be more than twice (2.2) that of the widowed? Is the stress and strain greater, or must we suppose that besides the stress and strain there enters in an added factor: the abnormality of the personality? It would seem likely that this latter factor must be seriously considered. It is very hard to live in peace with a prepsychotic personality, and it is precisely this difficulty which contributes to a number of divorces. It no doubt accounts to a very large

[1] The incidence rates were checked by reference to the *U. S. Statistical Abstract*. A few slight errors in calculating the ratio for the married have been corrected by the figures in parenthesis. I am much indebted to Miss Catherine Walsh, the statistical assistant in the Department of Psychology at the Catholic University, for assistance in the preparation of the tables and in the correspondence entailed by this study.

TABLE I.

MARITAL STATUS OF COURT FIRST ADMISSIONS AND READMISSIONS AND ALL TEMPORARY ADMISSIONS, 1934; RATES PER 100,000 STATE POPULATION OF SAME MARITAL STATUS, U. S. CENSUS, 1930; P. 153; TABLE 27*

Marital Status	Total Rates	First Court Admissions						Court Readmissions						All Temporary Admissions					
		Number			Rate per 100,000			Number			Rate per 100,000			Number			Rate per 100,000		
		M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.	M.	F.	T.
Single	261.6	770	502	1,272	141.1	90.9	115.9	224	131	355	41.0	23.7	32.3	784	461	1,245	143.7	83.5	113.4
Married	158.83	694	582	1,276	82.8	69.1	75.9 (73.3)	139	174	313	16.0	21.0	18.5 (18.0)	684	491	1,175	81.3	59.6	67.5
Widowed	330.73	237	344	581	327.3	189.1	228.4	23	43	66	31.8	23.6	25.9	110	84	194	151.9	46.1	76.2
Divorced	745.1	54	30	84	508.9	199.7	327.7	14	14	28	131.9	93.2	109.2	44	35	79	414.7	233.0	308.2
Separated	.....	27	19	46	—	—	—	1	9	10	—	—	—	24	28	52	—	—	—
Unknown	.....	5	3	8	178.0	158.0	169.9	—	—	—	—	—	—	6	4	10	213.6	210.7	212.4
Total	.....	1,787	1,480	3,267	118.9	91.3	104.6	401	371	772	26.6	22.8	24.7	1,652	1,103	2,755	109.9	68.0	88.2

* The Commonwealth of Massachusetts, Annual Report of the Commissioner of Mental Diseases for the Year Ending 30 November, 1934.

extent for the fact that insanity is relatively more frequent among the divorced than among those who settle down to continued married life.

The question naturally presented itself: what is the incidence of insanity among priests and religious, and how does it compare with the rate for the single in general, the married, the widowed, and the divorced?

Accordingly, an attempt was made to find out how many insane priests, nuns and brothers there are in the United States. A preliminary letter was, therefore, sent to all the Catholic and non-Catholic, state and private sanatoria and asyla for the insane in the United States.

Prompt answers were received from practically every state hospital, and I wish to thank the superintendents of these hospitals for their coöperation in the study. Answers were received also from every Catholic hospital for mental disorders and from a number of private non-Catholic sanatoria. I wish to express my thanks to those in charge of these hospitals for their helpful coöperation. Seeing that there are very few priests and religious in private non-Catholic mental sanatoria, it is unlikely that our figures would be materially altered if we could have received information from all the private non-Catholic sanatoria.

Information was obtained from 100% of the Catholic hospitals, 96.53% of the state institutions, 100% of the city hospitals, 91.04% of the county sanatoria, and 76.96% of the private institutions.

The number of secular and religious priests in the United States in 1935 is given quite accurately in the statistical summary of the *Catholic Directory*. This work does not summarize the total number of sisters and brothers in the United States. Certain communities have their mother-houses in Canada, and it is not stated how many sisters are working in the United States. We, therefore, wrote to the Canadian mother-houses for information on this point, and received answers from thirteen houses, two not replying. We, therefore, took the proportion of sisters working in the United States to the total number of those in Canadian houses who did reply as a basis for a correction for those who did not reply. In this way we find that there are about 122,220 sisters in the United States. The following tables give the population of the various groups we studied as well

TABLE II.

	Catholic Hospitals				State Hospitals				County Hospitals			
	Bef. '35	Dur. '35	Unknown *	Total	Bef. '35	Dur. '35	Unknown	Total	Bef. '35	Dur. '35	Unknown	Total
Priests												
Secular	73	15		88	7(7.25) †	4(4.15)		11(11.42)				
Religious	11	13		24		1(1.04)	2(2.08)	3(3.11)				
Unknown			3	3								
Total	84	28	3	115	7(7.25)	5(5.18)	2(2.08)	14(14.53)				
Sisters												
Active	330	108		438	40(41.43)	18(18.68)	2(2.08)	60(62.16)	4(4.42)			4(4.42)
Cloistered	30	13		43	2(2.08)	2(2.08)		4(4.15)				
Unknown			38	38			4(4.15)	4(4.15)				
Total	360	121	38	519	42(43.51)	20(20.76)	6(6.21)	68(70.45)	4(4.42)			4(4.42)
Brothers												
In Community	5	5		10								
Lay	13			13	5(5.18)			5(5.18)	1(1.07)			1(1.07)
Unknown							1(1.04)	1(1.04)				
Total	18	5		23	5(5.18)		1(1.04)	6(6.21)	1(1.07)			1(1.07)

* Insufficient data as to date of admittance, religious order, or both.

† Figures in parentheses indicate the approximate numbers, had replies been received from every hospital.

TABLE II—*Continued.*

	City Hospitals				Private Hospitals				Grand Total
	Bef. '35	Dur. '35	Unknown	Total	Bef. '35	Dur. '35	Unknown	Total	
Priests									
Secular					3(3.89)	3(3.89)		6(7.80)	105
Religious									27
Unknown									3
Total					3(3.80)	3(3.89)		6(7.80)	135
Sisters									
Active		1		1					503
Cloistered					1(1.29)			1(1.29)	48
Unknown									42
Total		1		1	1(1.29)			1(1.29)	593
Brothers									
In Community									10
Lay					1(1.29)			1(1.29)	20
Unknown									1
Total					1(1.29)			1(1.29)	31

TABLE III.

	No.	No. Insane	Incidence per 100,000	Admitted 1935	Rate per 100,000
Secular priests in the United States in 1935	20,836	105	503.94	22	105.59
Religious priests in the United States in 1935	9,414	27	286.81	14	148.71
Unknown in the United States in 1935		3			
Total priests in the United States in 1935	30,250	135	446.28	36.80 *	121.65
Non-cloistered nuns in the United States in 1935	117,578	503	427.80	127	108.01
Cloistered nuns in the United States in 1935	4,642	48	1034.04	15	323.14
Unknown in the United States in 1935		42			
Total sisters in the United States in 1935	122,220	593	485.19	152.04 *	124.40
Brothers in community in the United States in 1935	3,398	10	294.29	5	147.15
Lay brothers in the United States in 1935	4,010	20	498.75	0	0
Unknown in the United States in 1935		1			
Total brothers in the United States in 1935	7,408	31	418.47	5.16 *	69.65

* Proportionate number of unknowns included.

as the number of insane and the incidence, that is, the total number per 100,000 now in hospitals and the rate of first admissions in 1935 per hundred thousand.

In the United States Navy in 1934 there were 246 admissions for mental diseases of all types in individuals who apparently had no mental diseases prior to entering the navy; and 144 more whose mental disorder existed prior to enlistment, making a total of 390 cases.[2] The average daily strength of the navy in 1934 was 109,383.[3] The admission rate per 100,000 was, therefore, 357.

[2] *Statistics of Diseases and Injuries in the United States Navy for the Calendar Year 1934.* Navy Department, Bureau of Medicine and Surgery, p. 62.

[3] *Idem*, p. 9.

In the United States Army there were 1,853 admissions for diseases of the nervous system among 11,798 officers and 122,918 enlisted men, making a total of 134,716. This high total includes neuritis, epilepsy, mental deficiency, neuralgia, neuro-circulatory asthenia. Attempting to allow for these disorders which are not usually included in mental diseases by subtracting the sum of their incidence from the sum of the incidences for all nervous and mental diseases in the army,[4] one obtains a total incidence of 740 per hundred thousand.

Nervous system, leading diseases, admissions, annual rates per 1,000 for officers and enlisted men by country: [5]

TABLE IV.

Constitutional psychopathic state	2.1
Dementia praecox	1.5
Hysteria	1.4
Neuritis	1.3
Psychoneurosis	1.1
Neurasthenia	.8
Epilepsy	.7
Mental Deficiency	.5
Neuralgia	.5
Neuro-arculatory asthena	.5
Psychosis, manic-depressive	.3
General paralysis of the insane	.2

The above table No. IV gives the incidence of new cases in 1935. It will be interesting to compare the total number under treatment in a year for the various classes mentioned.

The difference between the incidence of insanity in the following table between cloistered and active orders of nuns is not a mere chance affair. It would not occur by chance once in a thousand times.

It was thought that a knowledge of the relation of mental disorder to the type of insanity and the type of religious community would be of no little value. Consequently, in a second

[4] *Annual Report of the Surgeon General U. S. Army 1935.* Table 45, p. 50. It is impossible to check the incidence from the figures as given. $\frac{1,853}{134,716}$ gives a total incidence of 1,375. But the sum of the incidences in table 45 is only 1,090 per 100,000.

[5] The above rates are for the whole army. *Annual Report of the Surgeon General U. S. Army 1935.* From table 45, p. 50.

TABLE V.

	Total Insane in Hospitals	Population	Ratio per 100,000
New York ..... M.	39,638		
F.	38,659	13,059,000	599.56
Total under treatment, 1934	78,297		
Massachusetts ..... M.	13,103		
F.	12,516		
Total on books, 1934	25,619	4,335,000	590.98
Secular priests, 1935	105	20,836	503.94
Religious priests, 1935	27	9,414	286.81
Total priests, 1935	135 *	30,250	446.28
Active sisters, 1935	503	117,578	427.80
Cloistered sisters, 1935	48	4,642	1034.04
Total sisters, 1935	593 *	122,220	485.19
Brothers in community, 1935	10	3,398	294.29
Lay brothers, 1935	20	4,010	498.75
Total brothers, 1935	31 *	7,408	418.47

* Includes unknowns.

and even third or fourth letter we obtained the necessary information from the various hospitals of the country. The following table gives the incidence in religious communities of *active* nuns where there are a thousand or more in the community. The rates are given in order of magnitude. The *cloistered* communities are designated by a star, but in only one of them are there more than a thousand nuns.

TABLE VI.

1. 4117.65 *	10. 756.86	19. 414.94 *
2. 1742.92 *	11. 702.48	20. 411.60
3. 1266.89	12. 593.97	21. 395.57
4. 1234.57 *	13. 567.26	22. 366.30
5. 1149.43 *	14. 542.37	23. 343.64 *
6. 1131.22 *	15. 504.94	24. 335.44
7. 1053.86	16. 487.80 *	25. 237.61
8. 978.38	17. 477.55	26. 140.60
9. 904.98	18. 449.32	

It will be seen that the stars tend to congregate in the region of higher incidence. But there is a vast difference among the cloistered communities. For example, number nineteen, though cloistered, carries on an active work, and its insanity rate ranges well within the limits of the active orders Number one is cloistered and exclusively contemplative, and has an excessively high rate.

TABLE VII.

PRIESTS—TOTAL IN HOSPITALS IN YEAR 1935

Diagnosis	Secular Priests	%	Religious Priests	%	Unknown	Total Priests	%
Dementia Praecox							
Simple	2	1.90				2	1.48
Catatonic	2	1.90				2	1.48
Hebephrenic	1	0.95	2	7.41		3	2.22
Paranoid	8	7.62	6	22.22		14	10.37
Not Specific	15	14.29	3	11.11		18	13.33
Total	28	26.67	11	40.74		39	28.89
Alcoholism	22	20.95	3	11.11	3	28	20.74
Manic Depressive							
Manic	2	1.90				2	1.48
Depressive	6	5.71	1	3.70		7	5.19
Not Specific	8	7.62	2	7.41		10	7.41
Total	16	15.24	3	11.11		19	14.07
Involutional Psychosis	10	9.52	2	7.41		12	8.89
Paranoia	10	9.52	2	7.41		12	8.89
Senile Psychosis	7	6.67	1	3.70		8	5.93
Delusional Psychosis	3	2.86	1	3.70		4	2.96
Psychosis with Psychopathic Personality	3	2.86				3	2.22
Psychosis due to Drugs	2	1.90				2	1.48
Psychoneurosis	2	1.90				2	1.48
Psychosis with Cerebral Arteriosclerosis	1	0.95	1	3.70		2	1.48
Unknown			2	7.41		2	1.48
Hemiplegia	1	0.95				1	0.74
Clearing Psychosis with Incipient Character			1	3.70		1	0.74

In considering the higher rates of incidence, we must take into consideration the two factors mentioned in discussing the high rate for the divorced. Thus, the most frequent type of mental disorder in the army is the constitutional psychopathic state (210 per 100,000). In New York the rate was about 0.92 per 100,000. One should not conclude that army life tends to produce constitutional psychopaths until one has first taken into consideration the prior tendency of constitutional psychopaths to enlist in the army.

There can be no doubt that a number of prepsychotic praecox personalities are attracted by the isolation of cloistered life. Furthermore, the model child type of praecox behavior is very likely to be mistaken for piety. And so the prepsychotics are more likely to find their way into a cloistered community and

TABLE VIII.

SISTERS—TOTAL IN HOSPITALS IN YEAR 1935

Diagnosis	Active Sisters	%	Cloistered Sisters	%	Unknown	Total Sisters	%
Dementia Praecox							
Simple	6	1.19	2	4.17		8	1.35
Catatonic	17	3.38	1	2.08		18	3.04
Hebephrenic	37	7.36	2	4.17		39	6.58
Paranoid	67	13.32	6	12.50		73	12.31
Not Specific	85	16.90	13	27.08	24	122	20.57
Total	212	42.15	24	50.00	24	260	43.84
Manic Depressive							
Manic	23	4.57	1	2.08	2	26	4.38
Depressive	22	4.37	2	4.17	2	26	4.38
Mixed	1	0.20				1	0.17
Not Specific	53	10.54	4	8.33		57	9.61
Total	99	19.68	7	14.58	4	110	18.55
Involutional Psychosis	52	10.34	2	4.17	1	55	9.27
Paranoia	38	7.55	5	10.42	6	49	8.26
Senile Psychosis	26	5.17	1	2.08		27	4.55
Psychoneurosis	13	2.58	5	10.42		18	3.04
Psychosis with Cerebral Arteriosclerosis	15	2.98			1	16	2.70
Undiagnosed Psychosis.	9	1.79				9	1.52
Psychosis with Epilepsy	8	1.59				8	1.35
Psychosis with Somatic Diseases	5	.99	1	2.08		6	1.01
Psychosis with Psychopathic Personality	4	.80	1	2.08		5	0.84
Psychosis with Mental Deficiency	3	.60	2	4.17		5	0.84
Unknown	2	.40			3	5	0.84
Endocrinal Dytrophy	3	.60				3	0.51
Psychosis with Enc.	2	.40				2	0.34
Hereditary Dementia	2	.40				2	0.34
Parkinsonism	1	.20				1	0.17
Deterioration	1	.20				1	0.17
Other nervous disorders	1	.20				1	0.17
Luetic *	1	.20				1	0.17
Chorea	1	.20				1	0.17
Psychosis with New Growth	1	.20				1	0.17
Fatigue State	1	.20				1	0.17
Negative	1	.20				1	0.17
Psychosis due to Drugs	1	.20				1	0.17
Traumatic Psychosis	1	.20				1	0.17
Psychosis with Brain Tumor					1	1	0.17
Psychosis with Paralysis Agitans					1	1	0.17
Psychosis with Cardio-renal Disease					1	1	0.17

* Though requested, no further detail was given as to the nature of this condition, whether mental or somatic, accidental or not.

TABLE IX.

BROTHERS—TOTAL IN HOSPITALS IN YEAR 1935

Diagnosis	Community Brothers	%	Lay Brothers	%	Unknown	Total Brothers	%
Dementia Praecox							
Simple	3	30	1	5		4	12.90
Catatonic			1	5		1	3.23
Hebephrenic			1	5		1	3.23
Paranoid	1	10	2	10		3	9.68
Not Specific			4	20		4	12.90
Total	4	40	9	45		13	41.94
Manic Depressive							
Not Specific	2	20	3	15		5	16.13
Paranoia	2	20	2	10		4	12.90
Psychosis with Mental Deficiency			2	10		2	6.45
Senility			2	10		2	6.45
Involutional Psychosis	1	10				1	3.23
Basic Psychosis			1	5		1	3.23
Delusional Psychosis	1	10				1	3.23
Constitutional Psychopathic			1	5		1	3.23
Unknown					1	1	3.23

become professed and later blossom out into full-bloom psychotics than they would in the active type of religious community.

Nevertheless, an insanity rate of 4,118 per 100,000, even though it is based on too small a population to represent a stable ratio, calls for consideration. What could be done to exclude the prepsychotics? What might be done to open outlets of wholesome activity, in conformity with the ideals of the order, that the strain on mental life may be reduced so as to bring existence in such a community well within the limits of ordinary human endurance?

Let us now approach the problem of the type of insanity from which priests and religious suffer.

Tables VII, VIII, IX, give information on this point.

As a basis of comparison we may take as a fair sample the total number of patients admitted to hospitals for mental disease in the United States for 1933. This is a sample of 94,689 cases of all types and conditions in the country. (Table X)

The total number of sisters is large enough to give us fairly accurate information about the incidence of the various forms of mental disorder among them. 44% of insane nuns suffer from some form of dementia praecox, whereas only 21.1% of

TABLE X.

FIRST ADMISSIONS TO HOSPITALS FOR MENTAL DISEASE: By Psychosis and Sex, 1933

Psychosis	Number			Percent Distribution			Admitted to	
	Total	Male	Female	Total	Male	Female	State Hospitals	Other Hospitals
Grand Total	94,689	55,714	38,975	100.0	100.0	100.0	69,368	25,321
Total with psychosis	82,439	46,903	35,536	87.1	84.2	91.2	63,508	18,931
Traumatic	486	404	82	.5	.7	.2	346	140
Senile	8,052	4,283	3,769	8.5	7.7	9.7	6,254	1,798
With cerebral arteriosclerosis	8,773	5,334	3,439	9.3	9.6	8.8	7,808	965
General paralysis	7,166	5,632	1,534	7.6	10.1	3.9	5,861	1,305
With cerebral syphilis	1,477	1,056	421	1.6	1.9	1.1	1,105	372
With Huntington's chorea	138	67	71	.1	.1	.2	116	22
With brain tumor	100	59	41	.1	.1	.1	63	37
With other brain or nervous diseases	1,311	763	548	1.4	1.4	1.4	969	342
Alcoholic	4,651	4,057	594	4.9	7.3	1.5	3,431	1,220
Due to drugs or other exogenous toxins	653	346	307	.7	.6	.8	338	315
With pellagra	486	161	325	.5	.3	.8	442	44
With other somatic diseases	2,169	980	1,189	2.3	1.8	3.1	1,763	406
Manic-depressive	12,085	5,368	6,717	12.8	9.6	17.2	8,937	3,148
Involution melancholia	2,249	715	1,534	2.4	1.3	3.9	1,362	887
Dementia praecox (schizophrenia)	17,789	9,564	8,225	18.8	17.2	21.1	13,902	3,887
Paranoia or paranoid conditions	1,624	770	854	1.7	1.4	2.2	1,047	577
Epileptic psychosis	2,065	1,239	826	2.2	2.2	2.1	1,765	300
Psychoneuroses and neuroses	2,748	1,171	1,577	2.9	2.1	4.1	1,591	1,157
With psychopathic personality	1,248	775	473	1.3	1.4	1.2	930	318
With mental deficiency	2,877	1,601	1,276	3.0	2.9	3.3	2,332	545
Undiagnosed and not reported	4,202	2,558	1,734	4.5	4.6	4.4	3,146	1,146
Total without psychosis	12,250	8,811	3,439	12.9	15.8	8.8	5,860	6,390
Epilepsy	264	170	94	.3	.3	.2	152	112
Alcoholism	4,202	3,785	417	4.4	6.8	1.1	2,090	2,112
Drug addiction	889	593	296	.9	1.1	.8	489	400
Psychopathic personality	468	316	152	.5	.6	.4	282	186
Mental deficiency	1,254	720	534	1.3	1.3	1.4	979	275
Others without psychosis	5,173	3,227	1,946	5.5	5.8	5.0	1,868	3,305

insane women fall into this category. By the Bernoulli theorem applied to table X one would expect in 593 insane women 125.1 ± 6.7 cases of dementia praecox, but there were 260. It is evident, therefore, that there is an excess of dementia praecox cases among sisters that cannot be accounted for by chance. If we separate the cloistered nuns, we find that they have an even more marked tendency to suffer from dementia praecox. Out of 48 cloistered nuns who became insane, 24 suffered from dementia praecox. By the Bernoulli theorem one would expect only 10.1 ± 1.9.

The next most common type of insanity among nuns is manic depressive with 18.55%. In 593 insane women one would expect 102.17 ± 6.1 to suffer manic depressive insanity. The fact that 110 were actually found shows that there are not more cases of this type of insanity than could be accounted for by chance. If the strain of community life were a major factor in producing insanity among nuns, we would expect more cases of manic depressive insanity than could be accounted for by chance. But this is not the case.

If the strain of community life does not cause increased insanity among nuns (and the lower incidence of insanity among sisters leads us to believe this), then the excess of dementia praecox insanity might be explained by the tendency of prepsychotic praecox personalities to seek admission to the religious life. If this is the case, it would be reasonable to examine all applicants for entrance into the religious life with a view toward eliminating, if possible, those who are likely to develop a praecox condition.

Cases reported to us as involutional psychoses show a significantly higher ratio among sisters than the " involutional melancholia " of table 57 in the *Statistical Abstract of the United States for 1935*. But this may be due to the broader meaning of the term involutional psychoses compared with involutional melancholia. Paranoia is also significantly higher among nuns than in women of the general population. This might well be due to the fact that a certain number of potential paranoiacs are attracted by what they think the religious life is going to be.

One luetic condition was reported among sisters, but we could get no further information as to its nature, whether

syphilis insontium, paresis, or cerebral syphilis, or a somatic condition not mental in character.

In general, syphilitic mental conditions are not found among priests and religious, which could not be the case were the law of celibacy extensively disregarded.

Kraepelin remarks thus:

" Quakers and Catholics are very seldom paretic.

" Krafft-Ebing saw not a single Catholic priest in 2,000 cases of paresis, but on the other hand, found that as many as 90% of officers in the army with mental disease were paretics. . . . Up to the present paretic nuns seem never to have been observed." [6]

Turning now to the mental disorders of secular and religious priests, we find that dementia praecox again heads the list as the most common type of insanity. It is definitely higher than for males of the general population.

The next most common type of insanity is alcoholic, 20.74% as compared with 7.3% for males of the general population.

The cases of manic depressive insanity and paranoia are also higher than for the general population.

The fact that the total incidence of insanity is so much lower than in the general population is due to the fact that the syphilitic types are absent. One private sanatorium reported a paretic who had been removed to a state asylum. But no case was reported from any state institution, so that this case might not have been alive at the time of our investigation.

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[6] E. Kraepelin. *Psychiatrie II*, p. 487.

SAINT PATRICK'S PURGATORY.

ICI COMMENCE le purgatoire de Monseigneur Saint Patrice." With this title an illuminated fifteenth century MS. begins the account of what must be, outside of Rome, one of the oldest places of pilgrimage in Europe.[1] An accompanying vignette depicts a pilgrim climbing into the cave, while a group of placid monks chant nearby, but a more fascinating illustration from the same period presents Saint Patrick himself showing the yawning mouth of Purgatory, to a reluctant spiritual pilgrim.[2]

Among the Irish people the dead have always had a generous share in the life of the living. " The third great point in Saint Patrick's teaching," says Fr. Tom Burke O.P., " was the doctrine of Purgatory, and consequently careful thought and earnest prayer for the dead. This is attested by the most ancient Irish synods. . . . This doctrine of the Church, so forcibly taught by Patrick, and warmly accepted by the Irish people, was also a great defence to the nation's faith during the long ages of persecution and sorrow." [3] Well might Purgatory be vivid to St. Patrick, and well might he put it forcibly before his converts, if all that tradition says be true; for it has been handed down that to him, as to some other saints, there was given the grace of a wonderful vision of that place of purification. Here is the traditional account:

In the early days of his missionary journeys, Patrick sought a place of quiet and retirement in which to give himself up to prayer and meditation for the strengthening of his soul. Leaving behind him Tara of the Kings, the scene of his first labors, he set out westward, penetrating through the dense forests, travelling laboriously across the soft rush-grown bog-lands, until he found an island-dotted lake, now known as Lough Derg, hidden away among the Donegal mountains.[4] Bare and bleak are those hills to-day, purple, or grey, or golden, or silver, according to the season and the weather, but in Patrick's time they were thickly wooded and infested by wild

[1] Bibliothéque Nationale, Paris, No. 7588, A. F.

[2] MSS. Paris, Français, 1544 and 13496.

[3] *Lectures on Faith and Fatherland,* I, St. Patrick

[4] The Lough Derg of the Purgatory must not be confused with the Lough Derg that is the third and last " resting-place " of the stately, slow-flowing Shannon before it broadens out into the wide estuary below Limerick. The Irish name of the latter is Lough Derg-Deirc, the Lake of the Red Eye.

beasts. On one of the little rocky islets in the lake there was a deep cave of curious shape. Patrick's journey was at an end; here there was all that he needed to be alone with God alone. How long he spent on the island we do not know, but tradition relates that while he was there God drew aside for him part of the veil which separates the visible from the invisible world, and showed him a descent from the cave into Purgatory which he then beheld with all its terrors, full to over-flowing with suffering souls. So awful and vivid was the impression made on the Saint by this vision or dream, that for the nine succeeding days and as many nights he continued in the cave in unceasing prayer and penance, after which he went back to his apostolic work, determined to impress deeply the doctrine of Purgatory on the hearts of his children.

Saint Patrick was but the first of the great procession of pilgrims who for fifteen centuries have sought this spot for the good of their own souls or those of their dead. Following close on his footsteps came his friend and contemporary, Saint MacNessi, first Bishop of Conor, who died A.D. 514. An old stone still to be seen at Lough Derg bears an inscription which modern scholarship has deciphered as a record of that pilgrimage. And following these two Saints there came in ceaseless waves the long procession that continues even to our own days. Tradition asserts that Saint Patrick himself founded a monastery on the island of his vision, but, if this be the case, all traces of the building have long since disappeared. About the twelfth century, a monastery was built on " Saints' Island " by the Canons Regular of St. Augustine, to whom the custody of the Purgatory had been given, and its ruins still exist, as well as the masonry of the causeway that united the island with the shore. McDevitt, an authority on Donegal, states that Saints' Island was the site of the original Purgatory. For centuries, however, the pilgrims have fasted and prayed on that known as " Station Island," to which the stronger traditions point as the island of Patrick's vision. In the old days two Canons in turn were always in residence to act as spiritual fathers. The Superior had the honorary and unique title of " Prior of Purgatory ".

While tradition alone is responsible for the history of the Purgatory during the first seven hundred years of its existence,

from the twelfth century onward it is frequently mentioned in the MSS. and early printed books throughout Europe. According to the earliest of these,[5] it appears that Sir Owen Miles, a knight in the army of Stephen, King of England, came back on a visit to his native Ireland and while there, by the grace of God, he heartily repented himself of his former sinful life, and, wishing to undertake some severe penance in atonement, he sought out the Purgatory in Lough Derg in Donegal. While there he was favored with a vision which changed his whole life. Back in England, he related all that had befallen him to a Benedictine monk, Henry of Saltrey, and the monk wrote the account in Latin prose about the year 1152. Not satisfied with Sir Owen's account alone, Henry of Saltrey spoke with another monk, one Gilbert, to whom the knight had told his adventures at an earlier date and who had prudently made some notes at the time. He also consulted Florentian, an Irish bishop, possibly Florence O'Carolan, Bishop of the diocese in which Lough Derg was situated.

Owing to Henry of Saltrey's book the fame of Lough Derg spread rapidly over Europe and from the twelfth century onward its name is constantly found in song and story as well as in grave historical and religious MSS. The desire to communicate with the dead and to discover something about the world beyond the tomb was as prevalent then as now and accounts for much of the legend's popularity.

Shane Leslie has published a considerable number of documents and extracts from documents in his work *Saint Patrick's Purgatory, A Record from History and Literature*,[6] a book to which I gratefully acknowledge my indebtedness for much in the pages that immediately follow. "Saint Patrick's Purgatory," he says, "did not become famous till the Anglo-Normans added it to their Irish heritage. It was the conquering Knights who descended into the Cave and their monks who blazed its fame to Europe. . . . The Irish clergy and Donegal chiefs were only the warning custodians of the grim sanctuary. The entrants were foreigners. It was not the pious who were attracted to the Purgatory, but famous sinners who could not get absolution otherwise. . . . Lough Derg was then the last throw of the

[5] British Museum MSS. Royal 13 B. 8; Arundel 292, etc.

[6] Published by Burns, Oates & Washbourne, 1930.

desperate against the devil." Many of the names of those pilgrims are still preserved. Among the earliest may be found those of Guarino da Durazzo, an Italian, and some others previous to the year 1300. Among records at present available there are the letters granted by Edward III under the date 1358 to Malatesta Ungarus of Rimini and Nicholas de Becariis, a Lombard, certifying that they had been to Lough Derg. Other foreign pilgrims about the same period were the Sire de Beaujeu and Louis de Sur from France, Georgius Crissaphan from Hungary, Tadio di Gualandi from Italy, Raymond Perelhos, a knight known to history, from Spain, Sir William de Lisle, who was English, and Master John de Brederode, who was Dutch. This last pilgrim had a grateful heart, for an old document relates that he "founded also the Chapel in the Zandtpoort in honour of God and St. Patrick with two Masses a week." During the sixteenth century a young Scot, Sir James Melville, was sent to France to take his place as page of honor in the household of the little Queen of Scots, who was then residing at the French Court as the youthful bride of the Dauphin. The page travelled in the train of the French Ambassador, whose homeward route included a pilgrimage to the Purgatory. Sir James has left a description of the hospitality offered by O'Dogherty—an appropriate preparation for the austerities of Lough Derg, since, as he says, they were brought to "a great dark tower where we had cold cheer as herring and biscuits; for it was Lent. . . ."

Of the various recensions of Henry of Saltrey's work, one of the best and most enjoyable is the metrical adaptation made by Marie de France within a few years of the appearance of the original; probably about 1190. Some idea of the charm of her work may be gained by a brief quotation from this lay, *L'Espurgatoire de Seint Patriz*.[7] It tells of the Saint's death:

> Après cest fait que jo vus di,
> Cist Seinz Patriz s'alme rendi
> Mult seintement a Jhesu Crist,
> Qui en sa gloire ad lui la mist.

France is particularly rich in MSS on this subject, some of very careful workmanship and in beautiful script. The greater number are to be found in Paris, but others are kept in Rouen, Tours, Arras, St. Omer and Toulouse. Maître Gossouin men-

[7] MS. 25407, Français, in National Library of France.

tions the pilgrimage in his *L'Image du Monde,* and Jacobus de Voragine in his *Golden Legend,* both works dating from the thirteenth century. Dionysius the Carthusian gives an account of the Purgatory in his *Dialogue on the Particular Judgment.* English writers refer to it so frequently that the names of Giraldus Cambrensis, William Staunton, Caxton, Holinshed, Fr. Edmund Campion and Stanihurst can be mentioned without going further than the sixteenth century. Scotland also has preserved an old poem, " Owain Miles ", in a fourteenth century MS belonging to the Auchinleck collection.

German allusions are few in number, yet there are sufficient to show that the wonders of the pilgrimage were not unknown there. " If any one doubt of Purgatory," writes Caesar of Heisterbach, " let him go to Scotia [Ireland] and enter the purgatory of Saint Patrick and his doubts will be dispelled."

With regard to Spain, the frequent contact between that land and Ireland is sufficient to account for the many references to the Purgatory in its national literature. Among the Irish nobles exiled in Spain about the beginning of the seventeenth century was Philip O'Sulevan Beare. Helped by various MSS to which he had access, he wrote an account of the Purgatory, and this account served as the basis of the work of several Spanish writers, Montalvan and Lope de Vega among others. The most important was Calderon's *El Purgatorio de San Patricio,* which is, according to Ticknor, " commonly ranked among the best religious plays of the Spanish Theatre in the seventeenth century." Mr. Shane Leslie makes an interesting discovery public when he notes that the *Embozado,* whose identity has puzzled Shelley's biographers, " is, of course, the *Hombre embozado* or muffled Figure in the Purgatorio." Calderon's work is based on Montalvan's earlier *Vida y Purgatorio de S. Patricio.*

But the widest field for surmises lies in Italian literature. The legend of Lough Derg spread early to Italy, for one of the letters of St. Catherine of Siena was written to console a monk who could not obtain the necessary permission to visit the Purgatory. There are some half a dozen MSS. treating of the pilgrimage in the Vatican Library. Jacopo da Voragine, Archbishop of Genoa, who wrote the first account for Italy, was a contemporary of Dante. This raises an interesting question: How far was the great poet influenced by the tale of Lough

Derg? Though he never mentions the place by name, it seems quite possible, or indeed probable, that he drew much of his inspiration from the Irish legend; all the more so because he is said to have been induced by the monks of Bobbio, an Irish foundation, to compose the *Commedia* in the Tuscan vernacular. Denis Florence McCarthy—by whom an excellent translation of Calderon's *El Purgatorio* has been made—drew attention in an article written for the *Nation* to a work of considerable interest to Dante students: "In 1865 when the Fifth Centenary of Dante's birthday was celebrated in Italy, one of the most remarkable contributions to the literature of the great poem that then appeared was a collection of the early legends that must have influenced Dante in the conception and treatment of the *Divina Commedia.* They were five in number: the three longest and most important being our Irish legends of St. Patrick's Purgatory, the Voyage of St. Brendan and the Visions of Tundal. The title of this interesting book, of which but 200 copies were printed, is as follows: *Antiche Leggende e Traditioni Che Illustrano La Divina Commedia preceduta da alcune osservazione di P Villari,* Pisa, 1865." Without any doubt there are many points of contact between Henry of Saltrey's account of Lough Derg and the *Divine Comedy,* especially in the fourteenth Canto of the *Inferno* and the twenty-eighth and twenty-ninth of the *Purgatorio.*

Ariosto alludes to the Purgatory quite clearly, though not by name, in his Orlando Furioso:

> E vide Ibernis fabulosa, dove
> Il santo vecchiarel fece la cave .
> In che tante merce par, che ai trove
> Che l'uom purga ogni sua cupla parva.[8]

An account of the Purgatory was even included in the proper of St. Patrick's Office in the Roman Breviary of 1522. Two centuries later, in the year 1728, Cardinal Orsini, afterward Benedict XIII, preached a celebrated sermon on Lough Derg. Though he does not accept all the legends connected with the cave, he gives full expression to his admiration for the spirit of the place. Nor was he the only Pope to whom the pilgrimage made a strong appeal. Our present Holy Father, Pius XI,

8 "And saw the fabulous Hibernia where
The goodly sainted elder made the Cave
In which men cleansed from all offences are,
Such mercy there it seems is found to save." Canto X St. 92.

mentioned a few years ago to a distinguished ecclesiastic who was leaving for Ireland that one of the desires of his life had been to visit that land and especially to make the Lough Derg pilgrimage, as it was the only one that retained fully its penitential character. These are but a few manifestations of the constant European interest in the Purgatory that has continued down to our own times. Further proof is found in the fact that at least half a dozen books have been published on the subject in English, French, or German since the beginning of the century. Little has been said in this article of what Irishmen have written, but both in prose and in poetry Lough Derg has an important place in the literary and historical documents of the country.

Not until the fifteenth century does Lough Derg appear in the fascinating medieval maps. A German World Map made in 1492 marks but one place in the island "Urland," and that is *St. Paterici Fegbeur*. Among those included by Mr. Leslie in his book is the earliest printed map of the country which was drawn by Betelius about 1560. In it the Purgatory is depicted somewhat like an Eskimo igloo, and takes up as much space on the map as any city or town. The cartographer completes his work with a brief note in Latin which gives not only geographical information but also sums up the national characteristics with masterful laconism: ". . . episcopatus 50. nihil venenanum gignit: gens moribus incultior. bello: latrociniis: et musica gaudent." [9] A map published at Antwerp in 1608 and another printed in Amsterdam in 1646—both in English—mention the Purgatory and also give a few items of information that for very pathos catch at the heart of every lover of Ireland. The one shows "Kilmacrennan where O'Donnel is made," and "Dongannon Tyreone his Chief House," while the second marks "Ye stone where O Niale is chose." Where did the cartographers, neither of whom was an Irishman, get this information of such purely local interest? It is not difficult to see in spirit one or other of the war-worn, broken-hearted Irish chieftains on his way through the Low Countries to exile and death in Rome, poring over the crude maps of the Flemings and pointing out the spots he loves most in the land he has left for ever.

[9] Brit. Mus. C. 7, c. 9 (5) ". . . An episcopacy of 50. It produces nothing poisonous. The people are rather uncivilized. They delight in war, highway robbery and music."

There are three distinct phases in the history of the pilgrimage to St. Patrick's Purgatory: the legendary period, full of marvels and wonders; the period that corresponds more or less with the centuries of religious persecution; and the modern period, beginning with the nineteenth century.

According to the oldest records, the actual cave in which Saint Patrick had the vision of the other world was in direct touch with Purgatory—and, though the legends are thus quite definite about the location of Purgatory, it is well to recall that Holy Church is somewhat reticent about this matter, and at no time has she made any statement about the location of Purgatory, if indeed there is any. Her teaching that it is "a place *or state* of punishment in the next life," is sufficiently wide to cover many opinions. Consequently, she has never given authoritative sanction to the early Lough Derg legends so full of visions, though she has opened wide her spiritual treasury to mark her approval of the penitential exercises of the modern pilgrimages.

Visions and things preternatural continued to be connected with the accounts of the Purgatory well into the fifteenth century—William of Staunton gives a long description of the various people whom he had seen during the time he passed in the Cave. In those early days only the most courageous ventured therein, and that only when the bishop of the diocese and the Prior of Purgatory had endeavored to dissuade them before according the necessary permission. Many a man who entered in, they were told, had never come out again. Should, however, a candidate persevere in his intentions, he made a solemn preparation, after which the last rites of the Church were carried out for him as though for a corpse. Should he emerge safely from the contests with the Evil One, then he was ready to begin a truly new life, with all his sins forgiven and the debt of punishment paid. For fifteen days before the ordeal he had to keep a severe fast on bread and water, confess his sins and receive Holy Communion. Then he was led in procession to a coffin laid in the choir. Robert Southey describes the ceremony in some stanzas from his poem *Sir Owen:*

> Lie there, while we with pious breath
> Raise over you the bridge of death.
> This comfort we can give:
> Belike no living hands may pay
> This office to your lifeless clay,
> Receive it while you live!

Sir Owen in a shroud was drest,
They placed a cross upon his breast
And down he lay his head:
Around him stood the funeral train
And sang with slow and solemn strain
The service of the dead.

Then to the entrance of the Cave
They led the Christian warrior brave;
Some fear he well might feel,
For none of all the monks could tell
The terrors of that mystic cell,
Its secrets none reveal.

This first phase of the spiritual history of Lough Derg came definitely to an end in the year 1497, when the cave was destroyed by an order of Alexander VI, as many doubted whether it was really consecrated by Saint Patrick. Yet no more than six years had gone by when Pope Pius III withdrew his predecessor's condemnation and instead granted precious indulgences to the pilgrimage. This marks the beginning of the second phase of the history of Lough Derg.

Toward the end of the sixteenth century—1596 was the exact date—the district in which the lake lay was surrendered to Queen Elizabeth and passed into the legal ownership of the Protestants. But it meant very little change on the island for some time after. By 1600 the procedure followed during the pilgrimage was very like that of modern times, though there were a few important differences. The preparatory period of prayer and fasting lasted for nine days, after which twenty-four hours had to be spent in either of two caves that replaced the one that had been destroyed. At this period there was no more question of any visions and demons; the time spent in the cave was purely penitential—purgatorial, in the strict meaning of the word. It had now become the general practice of all the pilgrims to spent a day in the cave, but they did this in groups and, in case of dire necessity, a drink of water might be given through a small slit in the wall. In 1632 Sir James Balfour and Sir William Stewart were ordered by the English Government to destroy everything destructible on Saints' Island. They carried out their instructions with exemplary thoroughness. Sir William mentions in his report to the Privy Council that he had "found 431 persons doing such fooleries as is not to be imagined could be done among Christians".

This authorized destruction in no way brought the pilgrimage to an end; on the contrary, the appeal of the ruined sanct-

uary became greater than ever to the Children of Patrick. Dr. Hugh MacMahon, Bishop of Clogher, in his *Relatio Status* presented to Rome in 1710 could include the following remarkable facts:

> The Plenary Indulgence . . . has added a great increase to the fervor of the pious pilgrims. It is regarded by all as little short of a miracle that this pilgrimage, though prohibited by name and under the most severe penalties by Act of Parliament, has suffered little or no interruption from the bitter Scotch Calvinists living in the neighbourhood. . . . Though everywhere else the ecclesiastical functions have ceased, on account of the prevailing persecution, in this island, as though it were placed in another orb, the exercise of religion is free and public, which is ascribed to a special favour of Divine Providence, and to the merits of St. Patrick.

In the same account Dr. MacMahon tells of a visit he himself, disguised as a merchant, paid to the Purgatory in 1714. He begins by praising the devotedness of the Franciscans who had become the guardians of the place some eighty years earlier. Then the account continues: "At this pilgrimage I remarked one custom (not to call it an abuse) namely, that they who are about to enter the cave have Mass celebrated for them, which is always a *Missa de requiem,* just as if they were dead to the world, and ready for sepulture; which when I was anxious to abrogate, at least on Sundays and the principal festivals, on which should be said the Mass conformable to the office, they claimed the authority of immemorial possession and of customs to the contrary, first originated, as tradition says, by St. Patrick himself; which, being constantly asserted by learned and scrupulous men, had perplexed men, and therefore I beg to be instructed by your Eminences as to what I am to do thereon."

That such exceptional custom should be in vogue as late as 1714, is an interesting fact. It recalls the tenacity with which the ancient Celtic Church held to their own date for the celebration of Easter because, they maintained, it was that given them by Patrick.

At the close of the century, in 1786, Philip Skelton, the Protestant Rector of Templecarne, begins a description of Lough Derg with a little detail worthy of being remembered: "As soon as a pilgrim hath arrived at the summit of a neighboring mountain, from whence the Holy Lake is to be seen, he or she

is obliged to uncover both head and feet, for all is holy from sight to sight." He describes the Purgatory or Cave as being above rather than below ground, only about four feet in height, and just long enough to contain twelve pilgrims in conditions of supreme physical discomfort—and that for a full twenty four hours.

With the nineteenth century the Purgatory entered on its third and present phase. Three important changes were introduced. First, the penitential exercises last but three days instead of nine or fifteen—it would now be impossible to keep the numbers that flock to the tiny island for a longer period. Secondly, instead of twenty-four hours in a truly purgatorial cave, the pilgrims now keep a twelve hours vigil before the Blessed Sacrament—surely a sweeter and more efficacious means to obtain forgiveness of sin and remission of its punishment. The third important change has been the provision of two large hostels where pilgrims can have shelter and a resting place unobtainable by their predecessors.

No sight-seers come to Lough Derg; there is so little to satisfy mere curiosity after a long and inconvenient journey. But pilgrims flock there in their thousands, and are free to choose any time between 1 June and 15 August. Representatives from every class of society will be found in their midst. Consequently they may arrive at the water-edge in a Rolls-Royce or in an ancient Ford, or swaying along on the old-time sidecars; or they may come as Patrick did, on foot over the mountains, falling in with men and women of the district to whom going barefoot will be no penance. But the majority will travel by train to Pettigo and then by motor-bus to Lough Derg. The drive of a couple of miles is through typical Donegal scenery—wild, lonely, brown-green bog-land rising up into purply or grey mountains, with isolated cabins and cultivated patches of fields here and there. The road ends at the shore of the lake, dotted here and there with several islets; and beyond are the dark encircling hills. A waiting-room has now been provided in case no boat should be at hand, but the delay will not be long and soon the " Saint Patrick " will push off for its twenty minute row to Station Island, about a mile away.

The lake measures some six miles by four in extent; but the island does not exceed half an acre in area. All the buildings stand at the water's edge, leaving a small open space in the

centre, not much bigger than a good-sized yard. In this space are the " Beds " at which the Stations are made—depressions in the rock, somewhat semi-circular in shape, so that it is possible to go round the Bed on the outside and on the inside. In the centre of each stands a cross. One of the former little barn-like churches, known as St. Mary's, is still used, but the second one, St. Patrick's, was replaced in 1929 by a beautiful octagonal church, Hibernico-Romanesque in style. The interior, with its rounded lines and restrained decorations, is equally beautiful; the great door is the loveliest of the details. In order to provide the necessary space, a hundred and twenty-three piers of reënforced concrete were sunk into the lake, and on these the building rests. This new St. Patrick's was solemnly consecrated on the feast of its patron, March 17, 1931, in the presence of the Primate of All Ireland, His Eminence Cardinal Joseph MacRory, His Excellency the Papal Nuncio, Archbishop Paschal Robinson, O.F.M., and many Bishops. On this occasion His Holiness Pope Pius XI was graciously pleased to raise the church to the rank and dignity of a Minor Basilica.

Before beginning the prescribed exercises the pilgrims must present themselves to the Prior—now a secular priest. There is a second obligatory condition. For the three days that the penitential exercises last, a strict fast on a single meal a day must be kept—and that one meal may consist of nothing else but dry bread and either black tea or plain water. A " Station " must be made before the first day's fast may be broken; consequently only those who arrive fasting may begin their stations that day. Shoes and stockings are removed while on the island; headgear too in the case of men. The place of the Beds is covered with sharp stones—bits of broken rock—and it is not difficult to cut one's feet.

The devotional exercises as approved of in 1916 by Dr. McKenna, Bishop of Clogher, are very detailed, but may be summarized as follows:

Nine stations in all are to be made, three the first day, four the second and two the third. Each takes about an hour to complete. The pilgrim begins with a visit to the Blessed Sacrament, and then proceeds to St. Patrick's Cross, to Saint Brigid's Cross, to four " Beds " and to the Churches and the water's edge, during which he stands, walks or kneels as directed, and

repeats certain specified prayers—in all, eighty-nine Paters and Aves, twenty-nine Credos and twelve decades of the Rosary.

When the first station is at an end the pilgrim, if so inclined, may break his prolonged fast—probably the sauce of hunger is not yet sufficiently piquant to render the meal savory. At 6 P. M. there are Evening Prayers, sermon and Benediction, and at 9 P. M. the Stations of the Cross are made in common. Then begins one of the outstanding parts of the pilgrimage—the Vigil. Throughout the whole night the pilgrims who have arrived that day keep watch in St. Patrick's before the Blessed Sacrament. Outside the Church the lake-water laps softly against the little beach; other sound there is none, apart from the waves of human voices raised in earnest prayer. For the majority it will be the first vigil of its kind—the first time that from dusk till dawn they have kept watch before the Tabernacle; and the memory it leaves is indelible.

The Vigil begins at 10 o'clock P. M. with an hour's silent prayer, followed at 11 o'clock P. M. by spiritual reading and hymns. Four Stations are prescribed for the second day, but the custom now is to make them in the Chapel during the Vigil, the prayers being said aloud at midnight, at 1:30, at 3 and at 4:30 A. M. At 6 A. M. the Rising bell rings for those who have been in bed. Then all assemble in St. Patrick's for Morning Prayers, Holy Mass and Instruction. The Vigil is at an end. Tired, sleepy, hungry and happy, the watchers stumble out to the lake-side and breathe in the keen morning air, thanking God for the wonderful wild beauty of the surroundings.

There is little to be done on this second day. Confessions begin in St. Mary's at 8:30, there is a visit to the Blessed Sacrament at noon, with evening devotions and the Stations of the Cross as on the previous day. Many pilgrims make extra stations while free for one or other of their particular intentions. The arriving pilgrims have to be welcomed by those already at home on the island, and the departing ones to be seen off and wished God-speed. In between times some may sit by the lake-side and dip their hot, blistering feet into the cold water, talk to their friends and make new ones, or remain silent, and see in spirit Patrick the Apostle, and Brigid—" a wonderful ladder for climbing to the Kingdom of Mary's Son,"—and Colm of the Grey Eyes, and Brendan of the Wandering Ships, and all the

long train of those who followed down the centuries; may we too be found worthy to share in the graces they received!

But rain is common in Ireland, particularly near the western coast. The penitential character of the pilgrimage is increased considerably if the Stations have to be made, the Vigil spent and three rainy days passed in close contact with some thousand other pilgrims on an island some half acre in extent. What matter! St. Patrick's Purgatory is a penitential pilgrimage, perhaps the only one in Europe, if not in the whole world, and those who go there go to do penance, cost what it may.

The second evening of the pilgrimage is drawing to a close and 9:30 comes at last—still broad day-light in June, though later in the year the sun will then be sinking behind the shadow-filled mountains—9:30 comes, and then, but not before, those who have completed the exercises of the second day may retire to rest, while the newly-arrived pilgrims take their places for the Vigil. There is a certain thrill in the thought that every year on a small rocky islet in a lonely Donegal lake, Adoration of the Blessed Sacrament is kept up uninterruptedly throughout the whole summer.

The third and last day dawns. At the call of the big bell the pilgrims rise at 6 A. M. and join the watchers in the Church for morning Devotions and Holy Mass. The reception of Holy Communion is an obligatory part of the pilgrimage as was Confession on the second day. After Mass there are two more Stations to be made. Then, provided the strict fast be kept on that day also, the pilgrims have gained the " Plenary Indulgence, to continue for ever, and to be applicable by way of suffrage to the souls detained in Purgatory," granted by our Holy Father Leo XIII on 29 January, 1901, " to all and each of the faithful of Christ of both sexes who shall have devoutly visited the Sanctuary called St. Patrick's Purgatory, in the diocese of Clogher, and there performed the spiritual exercises. . . ."

There now remains but a last visit to Saint Patrick's, for the time of departure has arrived. The pilgrims gather round to wish us God-speed. The rope is cast off, the oars splash in the still, bog-dark water, the boat moves toward the mainland. But as the pilgrims listen to the ancient hymn, " Fare thee well, Lough Derg," there is born in the hearts of most of them one fixed resolve: " With the help of God, I'll be back here again! "

E. C.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MAKING AMERICA CATHOLIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

After nineteen hundred years of labor by the Catholic priesthood one naturally wonders why the whole world is not Catholic. That such a goal is not impossible of attainment goes without saying. That such a goal was intended by Christ follows from His own words, "Go ye into the whole world, and preach the Gospel to every creature" (Mark 16:15). The question remains—Why has not this goal been attained? Can the blame be placed on the doctrine, or can we trace the failure to a lack of divine assistance? Both of these elements are from God. No—the blame must be placed on the priests and the laity. Whether or not the methods used have been faulty remains to be seen.

In the April issue of the REVIEW, Father Bishop, of Clarksville, Maryland, outlined a plan for making America Catholic. This plan calls for a society of priests full of zeal for the conversion of souls. The writer implies, of course, that this element of zeal is at present lacking in diocesan priests. Without saying so intentionally, Father Bishop places the blame where it should be placed—on the human element. America is not Catholic, because priests and people have not made it Catholic. The plan outlined by Father Bishop would bring results; but it is a slow, costly and direct method. In every attempt at spreading Christianity, success has been proportionate to the zeal of the missionaries. In the order of things established by Christ, God's light and grace have no other way of entering the soul than through the ministrations of men.

The doctrine preached by Christ is capable of satisfying and bringing happiness to all men. Why then have the vast majority of men failed to accept it? It is not because the majority of men do not know of the doctrine. Right here in our own city of Baltimore most men know of the existence of the Catholic Church and many know the essentials of her doctrine. Moreover, lack of knowledge does not explain why so many fall away. There is only one adequate reason that can be advanced. Catholicity is not universally accepted because Catholics have not lived it and men are not convinced that it can be lived. If priests and people lived Christian lives, their example would be irresistible. In America to-day there are sufficient Catholics to serve as a leaven, which, being active, would permeate the whole mass and lift mankind to that supernatural level demanded by Catholic doctrine.

Is there visible amongst Catholics, as a body, anything, with the possible exception of regular attendance at Sunday Mass and the reception of the Sacraments, that would serve to distinguish them from the vast body of Protestants and unbaptized and non-Catholics? This should not and would not be true if Catholicity were lived. The economic condition of the world has nothing to do with the situation. Christianity thrives on poverty and hardship. Our Catholic people live the same worldly, unchristian lives and in some cases more worldly lives than their non-Catholic neighbors. As long as such conditions prevail what grounds have we for urging people to become Catholics?

Our Holy Father the Pope, aware of the existence of such conditions, has outlined a vast plan for Catholic Action. Nothing more nor less than the translation of Catholic doctrine into practice. Our beliefs are heavenly; our deeds worldly. If Catholicity promises heaven through the reception of the Sacraments and attendance at Sunday Mass it is deceiving the people. " But wilt thou know, O vain man, that faith without works is dead? " (James 2:20).

In view of these truths there is hardly any need of a distinct body of priests for the task of converting America to the faith. From coast to coast we have a vast army of priests already trained, commissioned and pledged to this very end. Fire them with the necessary zeal, without which this new society will be

impotent, and our Catholic people will follow their lead. When our priests as a body, preach Christ and Him crucified; and with all due respect for the priesthood, live accordingly; then our Catholic people will add fuel untold to the fire. If one St. Paul could do so much for the spread of Christianity; if one Curé d'Ars could transform a whole village; then what could 20,000 such men do? They would enkindle such a conflagration that the whole world would be consumed.

Let us not deceive ourselves by shifting the blame where it does not belong. Too long have we believed in Christianity and lived as though we believed it not. We plan ways of spreading the doctrine of Christ forgetting in the process what the doctrine teaches. The preaching of men, no matter how sublime, is barren and useless unless attended by God's grace; and God's grace flows only through a supernatural medium. We will never in 100,000 years succeed in making America Catholic except through Christian living. The people of this country are thirsting for just what the Catholic Church has. Demonstrate its practical value and nothing else need be done. Father Bishop's plan has much to commend it. Given a band of priests fired with the apostolic spirit and he will make the rural districts Catholic. Given the Diocesan Clergy fired with the same spirit and he will convert America.

In the spread of Christianity, as in every other work, there is not so much a question of what means are to be used, as of zeal in using the means at hand. There are always many fine ways of doing the same thing. This is particularly true where there is a question of supernatural work. A zealous priest will accomplish wonders and even his mistakes will be productive of supernatural good, whereas a clever priest may bring about many triumphs which in reality serve but as obstacles in the way of supernatural good. No man will have to render an account of the results of his labors; but all must render an account of the efforts made. "Therefore, neither he that planteth is anything, nor he that watereth, but God that giveth the increase" (I Cor. 3:7). When one is greatly interested in results either discouragement or self-satisfaction is the outcome. In the eyes of the world success is measured in numbers and external show, and many men live serenely on the prosperity resultant from the labor of others. In the priesthood God and

men must work together. Man makes the effort and God shapes the result. Once the effort ceases, God's grace stops. The pioneer priests of America toiled, suffered and died that Catholicity might survive. If to-day Catholicism in America is languishing, is it not because priests have ceased to toil, suffer and die for the work?

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THE HEART OF THE MODERN PROBLEM OF MONEY.

Genesis—Not Use.

I.

The question whether the modern individual may receive profit (whether under the name of interest or usury) from the loan he makes of his money may lead to enlightened discussion, but this is not the heart of the modern problem in regard to money. The enlightenment to which it has led, chiefly in the study by Ashley, *Introduction to English Economic History,* may perhaps be summed up as follows. First, such prohibition of interest as existed in the medieval society in no way hindered the employment of capital for productive purposes. Next, the principle on which the prohibition was based was that profit and risk in economics are, and ought to be, correlative. That is, where ordinary economic risk is obviated either by the good standing of the borrower who will from his other properties make good his losses, or by the actual granting of adequate security by a mortgage on immovable property, then there remains no economic justification for a certain and fixed payment of a percentage of the loan if the expected profit fails to materialize.

Ashley finds the absence of ordinary economic risk to be always the basic reason for the medieval prohibition of interest. On the other hand, to establish a share in the profit, it was only necessary to partake of the risk, which was easily arranged through a partnership. A ship captain, without money, would be received into partnership by a capitalist with idle money. One would contribute skill and experience, the other money and business management. Both would share in the profit, if any, and in the loss.

Ashley goes further, and maintains that the medieval inability to participate in profit save by an actual partnership in business was beneficial in making more widespread a desirable experience and skill in business. Moreover, the enforced watchfulness of many interested persons served to hinder the abuses that are particularly noticeable wherever absentee ownership is prevalent, as it is with great modern corporations, where ownership is too often completely divorced from any effective control.

The above principle—no economic risk, no economic gain—appears to J. L. Benvenisti [1] as an element of medieval thinking that has economic validity for all time, including the present. While agreeing with this, it is yet possible to recognize that social and political considerations, which rate higher than purely economic factors, may justify our continuance of the sale of bonds, with a fixed yet low rate of interest, until such time as reason discovers and custom accepts a substitute for the large part these play in our present money system.

The great difference between money lending in the medieval situation, and in that of the age which immediately followed it, was in the proportionate expenditure of borrowed money for consumption or for production of goods. The medieval presumption, true in that day, was that most borrowed money went to purchase necessities of life, or at least the comforts customary in the borrower's station in life. In the expanding commercial and manufacturing age which followed, the presumption, again based on fact, was that most borrowed money was expended in productive enterprises.

It is easy to see that the moment this change took place the popular attitude toward money lending and the money lender would also change. The road to the money lender became the road to establishing oneself in business—and the quickest road. The principle above noted—no risk no gain—was still accepted as true in theory. But so great was, or seemed to be, the prospect of large and immediate gain in the new age of the expansion of commerce, international and colonial, that the principle was waived. The money lender was not required to assume risk. Indeed it might be considered better if he did not assume risk, for then he could claim only an ordinary share of the profit in the form of customary interest.

[1] *Dublin Review*, July, 1936.

In the Middle Ages the prohibition of interest was part and parcel of the general policy of regulation to maintain the *status quo*. That society was, and exercised its right of preferring to remain static or stable, and not dynamic or changing. That our society to-day is returning to a similar frame of mind, from surfeit of change, need not hinder us from seeing the flaws, as well as the good intentions of that experiment. The chief failure of that society of the Middle Ages was that the farmer was not included in the planned society of that day. Neither did that society solve the evil of monopoly. The guild was a monopoly, which benefited its members by strictly regulating competition among themselves, yet its protection did not extend to the whole of society, for it omitted the farmer from consideration.

The prohibition of interest-taking fitted the purposes of that guild society. Where the major aim was to limit and to regulate production, and where the ordinary laws worked to this end, there would be little point or motive in wishing to borrow much money—for if borrowed it still could not be put to productive use. A man could employ only so many journeymen, or engage only so many apprentices. The only serious objection could come from the international merchants. These were not controllable by the guilds anyway, while the Canon Law prohibition on interest-taking was obviated, rather than evaded, by partnerships.

The Middle Ages believed in and legislated for stability, rather than for opportunity. What they expected of economic activities was a standard of life. If prices were fixed and wages regulated, markets controlled and production limited, as they were, all this was not primarily for economic motives, but for social. Prices dominated everything in the age following, subject to control only by competition or by monopoly. In the Middle Ages the standard of life, largely a social as well as an economic standard, was predominant, and controlled, or attempted to control, prices.

In modern times it has been customary, until recently, to leave all prices to be determined by competition, or by monopoly which is competition victorious. In this battle the strongest weapons have been seized and used. So true is this that Pius XI has said, " free competition is dead, economic dictatorship

has taken its place". In no less vigorous language the same Pope points out that the strongest of all weapons in the competitive battle is the power of money itself. To-day all men see that society, for social and political as well as economic reasons, has to step in and again control the economic life of its people. Society will not have ended, nor even well begun this task, until it control first of all the output, and then the use, of money.

There are abuses connected with the taking of interest on money. But it does not follow that interest-taking should be prohibited. The bungle of prohibition had made our drink problem worse. To prohibit interest-taking by law would at once raise the rate of interest for bootleg money. Such prohibition would not convert people to the idea of lending for nothing, but would convert some to the practice of lending not at all. Pure, unadulterated interest-taking, in one beneficial way at least, helps to distribute industry's income. The poor man, through the savings bank, can to some extent participate in interest. To take that away from him would leave him no possible income from his property, except by way of investment, in which the cards are too completely stacked for him to venture it at all.

II.

To-day's problem is not interest on money, but the nature of money. The problem is not what can the individual do with his money, but what should society do with all money. Money, by definition, is based on some social agreement, and is created by social agreement. It must be made subject to control by its creator.

But in order to center attention on this central problem, which is the nature and issue of money, let us pursue further our negative course of showing that the prohibition of interest-taking is not to-day the central problem in regard to money. This study, which also throws light on the nature of money as such, will carry us back to divine revelation, to Aristotle, and to St. Thomas.

In the Old Testament law, interest was considered forbidden only where both lender and borrower were subjects of the Jewish law. It is nowhere clearly forbidden, nor even mentioned, in

the New Testament, though the latter contains a *counsel* to "lend, hoping for nothing in return". This "hoping for nothing in return" is held by commentators to refer to both principal and interest, not to lending in the usual sense.

The Canon Law prohibition of interest came into the Church only after the influence of Charlemagne, who apparently borrowed the prohibition from ancient Roman law, where it had not been successful.

Aristotle's dictum, that interest on money is wrong because money does not beget offspring, is still doing service. What Aristotle appears to have been getting at is that money lenders resemble merchants (his pet aversion) in this: both, in some sense, "buy cheap and sell dear"—that is, expect to receive more for what they sell than they paid for it, without having altered or improved it in any way. Yet Aristotle admits that money performs an economic service so useful that he calls it "necessary".

It is impossible not to sense Aristotle's feelings at work here. Like all good Greeks, Aristotle despised slaves, menial labor, tradespeople and women. Trade, partly perhaps as carried on by slaves, partly as having a reputation for sharp practices, was detested by the liberal Greek; and the money lender, not illogically, given those premises, was lumped in the same category. A merchant is to Aristotle a destestable fellow, a parasite on society; and so, too, the money lender. A "merchant" Aristotle describes as one who buys goods, transports them, sells them elsewhere for more than he paid.

Nevertheless Aristotle explains the "necessary" economic service of money as having *the same function* as the merchant. Money, he explains, facilitates the transfer of goods from place to place, or rather makes possible the exchange of goods with less physical transportation than would be necessary under a system of barter pure and simple. "From this barter, however, arose the use of money, as might be expected; for as the needful means for importing what was wanted, or for exporting a surplus, was often at a great distance, the use of money was of necessity devised. For it is not every thing which is naturally useful, that is easy of carriage." [2]

[2] Edward Walford's translation, *Politics*, Book 1, Chap. 9.

It is impossible for Aristotle to be consistent here, even if he would go so far as to maintain that all our railroads, truck lines, and corner grocery stores, are economic parasites. For these merely perform the same service, positively, which according to Aristotle money performs negatively—that is, by reducing the amount of it. And money is, to Aristotle, a " necessary " economic instrument. If he acknowledges money, he must acknowledge the merchant; and in acknowledging the merchant he loses his analogy for condemning the money lender.

Aristotle in fact does not intend to go so far as to condemn commerce and its instrumentalities. On the contrary, it is upon his own assumption of the necessity of commerce that he predicates the necessity of money. " This sort of barter (wine for corn), then, is not contrary to nature, nor yet is it any species of money getting; but it is necessary in order to complete that independence which is natural. From this barter, however, arose the use of money, . . .", and so forth, as already quoted above. " To complete that independence which is natural " means simply (as appears from the contest) that independence which would be natural in an original tribal society holding all necessaries of life in common, without individual specialization of pursuits, and without commerce.

Aristotle, who allows even the virtuous man to become skilled " in the art of getting money," is evidently trying to find some way to separate the economic sheep from the goats, and he is trying to suppress the over-great power and domination of money. Perhaps his cynicism in describing society " as he saw it " got the better of him. It is difficult to see how we can have commerce, which he desires, by throwing stones at merchants; or acquire the use of another man's money, admittedly useful and " necessary " in business, without paying for that use.

We come to St. Thomas. In general the Scholastics appear to have assumed, almost without discussion, that usury, in the sense of ordinary interest, is absolutely forbidden by Scripture, an assumption which cannot be accepted and is not accepted to-day. But as they felt sure of this primary ground for the prohibition of interest (or usury) it is not to be wondered at that they may have relied too confidingly on the supporting arguments of Aristotle. Moreover, St. Thomas was himself

unfortunate in being interpreted too narrowly in some of his distinctions. Had De Lugo's recognition of the fact that money is itself an article of trade, with a market value that varies, been more widely accepted, the bearing of this fact on the justice of interest-taking would have been seen.

St. Thomas begins with the fact, true both in Roman and in Canon Law, that in a contract of loan the lender retains no ownership.[3] He next points out that risk and ownership are inseparable: only the owner can lose. He seeks to clinch his argument by the principle—no risk, no gain. It is indeed true enough that the lender, if the borrower has suffered a loss of the entire sum borrowed, has still a *legal* title to collect from the borrower. But his loss often remains real, showing that in business there are other risks involved that cannot be healed by a legal title.

We must remember that this sort of risk—that is, of losing the principal itself—certainly rested upon the lender, and was even greater when, as in the Middle Ages, the entire loan would ordinarily be expended upon consumption goods, instead of productive, which are more lasting.

When St. Thomas himself makes the distinction between consumption and production goods, and clearly contemplates the possible use of a loan in getting possession of the latter, it does not seem quite satisfying to see him exclude the lender from all reward, no matter how beneficent be the result to the borrower. When there is question of reward, things are judged by their fruits and results, more than by their naked essence.

St. Thomas adheres rigorously to his classification of money as consumption goods. There is in truth some analogy between the use of an apple and the use of money, but the analogy is more verbal than real. The apple can be "used" only once, then it is used up, or consumed; so too money can be "used" by the same owner only once, it is used up and spent in one transaction. St. Thomas says truly, "the primary and proper use of money consists in its consumption or spending after the fashion in which it is spent in exchanges."[4] But surely "the fashion in which it is spent in exchanges" is wholly different

[3] IIa, IIae, Qu. 78, Art. 5.
[4] IIa, IIae, Qu. 78, Art. 1.

from the fashion in which an apple is used in consumption. After every " use " of money, something is left in the hand of the " user," for, as St. Thomas says, " money was chiefly devised for making exchanges ". In the consumption or " use " of an apple it is not so. There the left-hand literally does not know what the right-hand is giving: it is the mouth that receives. But in the " use " of money the left-hand always receives an equivalent for the money that leaves the right-hand. We will have to glance at the left-hand, after the transaction is completed, in order to know whether we have consumption goods or production goods, whether we have bought an apple or an apple tree, whether we have used up and spent our money, or merely invested it. Money, in other words, is in itself to be classed essentially neither with production goods nor with consumption goods. It is neutral; it is just a means of exchange. We may have, after its " use," goods that directly serve further production. After the consumption of a purchased apple, however, all we have left of either money or apple is perhaps a fond memory, but nothing that is exchangeable.

St. Thomas's classification of money as a " consumptible " is based, not on the nature of money which has its own utility as a time and labor saver in making exchanges, but is based on the misleading analogy of the disappearance of money in use, with the disappearance of consumption goods in use. True, the money does disappear, but its value or " money's worth " remains, or may remain, in the commodity or service received in exchange. According as this commodity or service has mere present consumptive use, or future productive use, the money exchanged for them is sometimes said to be itself either virtually consumptive or virtually productive.

But St. Thomas was not so rigorous as the canonists of succeeding centuries, in that he recognized not alone that damage resulting to the lender on account of the loan should be compensated for, but he clearly laid down that, if foreseen, this payable damage could be fixed by agreement from the very beginning. But St. Thomas was not willing to grant any compensation to the lender for mere loss of the profit he would make with his money if he had not loaned it.[5]

[5] Cleary, *The Church and Usury.*

The extreme rigor of the later Middle Ages worked counter to its own avowed purposes in opposing the so-called *Montes Pietatis*—accumulations of money for lending to the poor at low rates. The small interest charged was necessary to cover the cost of administration; otherwise the accumulation itself would soon disappear. No amount of argument could win the assent of the rigorists to this practice. The full and vigorous support of the Popes barely saved the day.

When public opinion is ready to compel those in power to an effort by society to control money by controlling its issue, the following are some of the questions that will affect that endeavor. Will it be possible to attain to a desired stability in prices indirectly, through the control of the volume of money, as was attempted in the Middle Ages directly, by fixing prices themselves? It is at least interesting to note that English financial writers are even now giving President Roosevelt credit for pursuing this policy at present, and with considerable success according to their analysis.

Again, some attention will have to be given to the question, whether the minor uses of money do not at times deflect seriously from its main purpose, which is exchange. Money is also called a " store of value," and a medium of saving for future use. Aristotle detected in money an intrinsic value: " Men invented among themselves, by way of exchange, something which they should mutually give and take, and which being really valuable in itself, might easily be passed from hand to hand for the purposes of daily life." [6] Aristotle himself does not object to this use of money, but laments in this connexion that money " is liable to the same objection as other commodities, for it is not always of equal value; but, nevertheless, it is more likely to remain firm." [7]

Undoubtedly, however, for Aristotle the element of convention, or social agreement, in money, is more essential than the element of intrinsic value, as when he says: " Demand is in reality the bond which keeps all commercial dealings together. . . . But money is as it were the substitute for demand; and hence it has the name *nomisma* because it is not so by nature,

[6] *Politics*, Book 1, Chap. 9: Walford's translation.
[7] *Ethics*, Book V, Chap. 5: translation by R. W. Browne.

but by law (*nomo*), and because it is in our own power to change it, and render it useless." [8] Admitting this, he would also probably admit our power to improve money, so as to make it more useful. There is little doubt that to Aristotle money is essentially a convention based on human agreement, or the will of society. He says, " Now in reality, it is impossible that things so widely different should become commensurable, but it is sufficiently possible so far as demand requires. It is necessary, therefore, that there be some one thing; and this must be decided by agreement. Wherefore it is called *nomisma*." [9]

It is possible that our modern need for the social regulation of money is all the greater from the fact that money is to-day drawn too much into its secondary rôle—that is, to serve as a " store of value " in the process of saving. This may take the form of simple hoarding, or of a " plowing back into the business ", as corporations call it when they build up the great reserves with which they mutually do battle in the competitive game. Thus profits, instead of being spent, become the very stuff of disastrous economic warfare.

The competitors in this struggle should not themselves be allowed in practice, as at present, to decide for a greater or lesser issue of money, or of its practical substitute, credit. Let bankers continue to *lend*, but do not allow them to say when money shall be *issued*, or not issued. For the issue of money has the most vital bearing on the repayment of loans. It is not always to a banker's advantage that his loans be repaid at the same price level at which they were made. Yet if money is to serve its full purpose, the price level at borrowing time and repayment time should be as nearly constant as possible. These two functions, to lend money and to issue money, are not compatible in the same pair of hands. The left-hand knows too well what the right-hand is doing. These functions should be separated, not by forbidding the private banker to lend money, but by forbidding him to issue money.

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[8] *Ibid.*
[9] *Ibid.*

"QUIA PECCAVI NIMIS" IN CONFITEOR.

To the Editor, THE ECCLESIASTICAL REVIEW.

The learned article on "The Catholic Concept of Repentance and New Testament Teaching", by the Rev. Aloys Dirksen, published in the January number of the REVIEW, 1935, prompted me to make an inquiry on the history of the *Confiteor*. Unable to get a clue, I beg to appeal to the REVIEW for information.

I am anxious to know whether the words "quia peccavi nimis cogitatione, verbo et opere" were original for the Confiteor, or were taken from some older source.

It is a curious coincidence that this expression is met with also in Eastern non-Christian works. It is to be found in *Ras Mala,* Hindu annals of the province of Gujerat in Western India (edited by H. G. Rawlinson at the Oxford University Press, 1924). It occurs in the *Mahabharata* in the story of Damayabti. Then again in Buddhist books (see Bishop Bigandet, *The Life or Legend of Buddha,* London, Kegan Paul, etc. Vol. II of the popular edition of 1914, page 283). Then again in the Avesta (cf. *The Religion of Ancient Persia* by Carnoy, No. 11 of Studies in Comparative Religion, newly edited by the Rev. E. C. Messenger, London, C.T.S., pp. 12, 13, 14.) I have an inkling that even the Persian Mahomedan mystic Khazali repeats the same expression. Was any equivalent formula in use among the Incas?

My own surmise is that these words, as found in Eastern ancient books, were borrowed from Christianity. Even apart from the question whether St. Thomas the Apostle did really preach in India, there is no doubt that Christianity had found its way to India in the first centuries after Christ, and that it has influenced Indian religion. Some mythological stories must be traced not only to the Old Testament but also to the New Testament. I for one would not wonder if it had influenced even Indian philosophy.

I will be extremely thankful for some information in answer to my query.

A MISSIONARY FROM INDIA.

The letter of "A Missionary from India" moots an interesting question concerning the original provenance of the words, "quia peccavi nimis cogitatione, verbo et opere". He declares his own surmise "that these words, as found in Eastern ancient books, were borrowed from Christianity". It would perhaps have been a helpful contribution to a discussion of the mooted point, if he had quoted *literally* what he calls "these

words", *i. e.*, "Quia peccavi . . . opere," from the Eastern sources which he cites, since there have been variant forms of the Confiteor used privately before the Confiteor became a portion of the Roman liturgy, where they are now static in a single prescribed form. Meanwhile, different forms of the Confiteor in Western liturgies antedated the present static form of the Roman liturgy. Thus Dr. Fortescue notes: "As a specimen of the many alternative Confiteors that have existed, this is the Mozarabic form: 'Confiteor . . . me graviter peccasse per superbiam: in lege Dei mei: cogitatione: locutione: opere et omissione: mea culpa. . . .' Of course, *locutione* and *verbo* are equivalent words; but *omissione* is a distinct addition not now found in our static form of the Roman liturgy. Some variants of the Confiteor are given by Cardinal Bona. One interesting fact is that Egbert of York, in the eighth century, gave the short form: "Say to him to whom you wish to confess your sins: through my fault that I have sinned exceedingly in thought, word and deed." The Confiteor was first a private prayer, variously phrased, later forming part of the devotions of a priest before saying Mass, then still later forming a portion of the prayers at Mass before the Introit. As this introduction of the Confiteor into the liturgy of the Mass was thus comparatively late, the question mooted by the Missionary suggests the further query: *How* did the words in question creep from Christianity *via* the Mass into any of the *ancient* books of the various Eastern religions referred to by the Missionary—and thus, it would seem, his desire for information may receive the careful attention of specialists with resulting light thrown on an interesting historical matter.

H. T. H.

ADMINISTRATION OF CONFIRMATION.

Qu. 1. Is it essential in confirmation for the bishop to place his finger on the head of the person to be confirmed or would the touching of the forehead with the thumb constitute an imposition of the hand, as required by canon 780?

2. Is it proper for girls or women to receive confirmation without any covering for the head?

3. Is it not against canon 788 and the decree of the Sacred Congregation of the Sacraments, 30 June, 1932, to put off the confirmation

of children until they have completed their twelfth year? As a consequence some are not confirmed until they are fourteen or fifteen years of age if confirmation is conferred every three or four years. This does not seem to be the mind of the Church. The canon states, " ad septimum circiter aetatis annum ". The decree declares, " opportunum esse et conformius naturae et effectibus sacramenti Confirmationis, pueros ad sacram Mensam *prima vice non* accedere nisi *post* receptum Confirmationis Sacramentum. . . ." Holy Communion, however, is to be received by children who have attained the use of reason (canon 858 § 1). Why, then, put off confirmation until children have completed the twelfth year and deprive them of " the fulness of the Holy Ghost," mentioned in the decree, until they have acquired evil habits which are an obstacle to the workings of His grace? Our children need the Holy Spirit. He should be given them when they are about seven years old, if at all possible; and not when they are, at least, fully twelve years of age.

Resp. 1. In administering Confirmation, the bishop places his right hand on the head of the person to be confirmed, while the bishop's thumb, previously dipped in the Holy Chrism, traces the sign of the cross on the recipient's forehead. This safe rule so eliminates all doubt and is prescribed in the new *Rituale Romanum* of 1925, " Appendix de Confirmatione: Instructio pro simplici Sacerdote Sacramentum Confirmationis ex Sedis Apostolicae delegatione administrante."

The manner of confirming is described as follows: " Inquirit sigillatim de nomine cujuslibet confirmandi, sive per patrinum vel matrinam flexis genibus praesentati, et *summitate pollicis dexterae manus Christmate intincta,* confirmat eum dicens: N. Signo te signo Cru ✠ cis ": quod dum dicit, *imposita manu dextera super caput confirmandi,* producit *pollice* signum crucis *in fronte* illius, deinde prosequitur: ' et confirmo te Chrismate salutis. In nomine Pa ✠ tris, et Fi ✠ lii, et Spiritus ✠ Sancti, Amen.' "

This Instructio of the new ritual, with the rubric just quoted, was reproduced and developed by the Sacred Congregation of the Sacraments, on Pentecost 1934 (See *Acta Apostolicae Sedis,* XXVII, pp. 19-22.) The manner of confirming is described in the very terms we have italicized, i. e. " Imposita manu dextera super caput confirmandi, producit pollice signum crucis in fronte illius."

The *Pontificale Romanum* and the *Rituale Romanum* prior to 1925 have a shorter rubric which does not contain the words " Imposita manu dextera super caput confirmandi ". This was, however, the manner in which all Latin bishops (and duly delegated priests) administered Confirmation. It is noteworthy that in 1725 when Benedict XIII ordered that the pontifical ceremonies of Baptism and Confirmation should be printed in a special liturgical book, he completed, in the same terms as the recent Instruction of the new Ritual, the rubric describing the administration of Confirmation.

After the words " Signo te signo Crucis ", he added: " et dum hoc dicit, imposita eadem manu dextera super caput confirmandi, producit pollice signum crucis ".

The Code of Canon Law (canons 780 and 781 § 2) says that the sacrament of Confirmation must be conferred by the imposition of the hand with the unction of chrism on the brow (" Sacramentum Confirmationis conferri debet per manus impositionem cum unctione chrismatis in fronte. . . ."), and that this unction must be made by the hand of the minister laid on the head of the recipient: " Unctio autem ne fiat aliquo instrumento, sed ipsa ministri manu capiti confirmandi rite imposita."

How can the bishop with the same hand and at the same time anoint the brow and touch the head, unless while the thumb (or in case of necessity the index finger) anoints the brow, the other fingers touch the head?

Ayrinhac, *Legislation on the Sacraments*, p. 65, A, says: " The imposition of hands and the unction are both necessary. In our present practice they go together; *in performing the unction the bishop places his hand on the head of the candidate* and thus the unction is made through the laying-on of hands."

It is true that some theologians seem to say that the *mere anointing* of the forehead (*in fronte*) is a real imposition of hand on the head. (Lehmkuhl, Vol II, p. 75). But it is likely that Rome would require the repetition *sub conditione* of Confirmation administered in such a manner.

In *Le Pontifical* by Th. Bernard, S.S. (1902), vol I, pp. 8 and 98, the learned liturgist quotes the following remark of Dom Gudranges: " Forsan non abs re hic erit commendatio ritus a Benedicto XIII praescripti in actu chrismationis, scilicet ut Episcopus crucis signum in fronte confirmandi efformando

cum sacro chrismate, *dexteram qua signat, super caput ejusdem imponat,* unico actu impressionem sacri olei cum manus impositione conjungens."

2. It is obviously improper for girls and women to receive Confirmation without wearing covering on the head. See canon 1262, § 2: " Viri in ecclesia vel extra ecclesiam, dum sacris ritibus assistunt, nudo capite sint, nisi aliud ferant probati populorum mores aut peculiaria rerum adjuncta; *mulieres* autem, *capite cooperto et modeste vestitae,* maxime *cum ad mensam Dominicam accedunt.*" Obviously this rule is to be followed also when they receive Confirmation, or go to confession.

3. The age of about seven years is the normal age at which children of the Latin rite should be confirmed. Purposely and without serious reason, to put off Confirmation until they have completed their twelfth year would be opposed to the law and mind of the Church, as expressed in canon 788 and in the instruction issued by the Sacred Congregation of the Sacraments, 30 June, 1932. (See Bouscaren, *Canon Law Digest,* pp. 348 & 349).

GAINING SEVERAL PLENARY INDULGENCES.

Qu. What is the present regulation for gaining several plenary indulgences by fulfilling the condition of Confession and Communion? *The New Catholic Dictionary* (New York, 1929) says: " Confession and Communion are required for a plenary indulgence. Confession twice a month and Communion five or six times a week suffice for all plenary indulgences except the jubilee indulgence."

Three features in this statement puzzle me. First, what is implied by " Confession twice a month "? The first day of August this year is a Saturday, the usual day for Confession. Would Confession on the first and the eighth day of August (" twice a month ") suffice for gaining all the plenary indulgences in that month? Should there not be an interval (between Confessions) of two weeks?

Secondly, cannot a person who has had the pious custom of fortnightly Confession (if not legitimately hindered) gain the indulgences without a literally exact space of a fortnight between the Confessions?

One is led to ask these questions after having read the *Raccolta* (New York, 1900) in this statement: " Moreover, a decree of the Sacred Congregation of Indulgences, Dec. 9, 1763, grants that the faithful ' who have the pious custom of approaching at least once a week

(*semel saltem in hebdomada*) the Tribunal of Penance (if not legitimately hindered) . . . can gain all the indulgences without making another confession. . . . The words *semel saltem in hebdomada* (at least once a week) are to be taken in such wise that the confession is to be made at the end of every seven days (*quolibet decurrente septem dierum spatio*)." A later concession for certain dioceses required habitual confession for only two weeks interval (" every two weeks "): " By those words, *infra duas hebdomadas* ", continues the *Raccolta*, " we are to understand that the confession has to be made after the lapse of fourteen days (*quolibet decurrente quatuordecem dierum spatio*), so that he who has the pious custom of confessing, *e. g.*, on every second Saturday, satisfies the condition of the desired confession. . . ."

Thirdly, what is meant by " Communion five or six times a week "? If five times will suffice, why add the words " or six " (times)? Is this not confusing?

The present puzzled questioner would be grateful to have a statement (together with all the officially guaranteed interpretations) of the present discipline or regulations concerning this interesting and important matter.

Resp. The difficulties proposed by our inquirer are solved by canon 931 of the new Code of Canon Law. The three paragraphs of canon 931 are translated and paraphrased as follows in Ayrinhac's excellent book, *Legislation on the Sacraments*, no. 250.

1. Whenever indulgences require confession and Communion, the present law permits the confession within the eight days immediately preceding the day set for the indulgence and during the octave immediately following it; it permits the reception of Communion on the preceding day and during the octave.

2. To gain indulgences granted for triduums, novenas, etc., it suffices likewise to go to confession and receive Holy Communion during the octave immediately following the completion of these exercises. Octave in all these cases means eight days, without any special liturgical signification.

3. Pious Christians who are in the habit of going to confession twice a month except for some legitimate impediment, or of receiving Holy Communion daily, in the state of grace, with right intention and devotion, *even though they abstain once or twice a week*, may by virtue of concessions made by Pius X (Feb. 14, 1906), confirmed and completed by the Code, gain all indulgences requiring confession without actually approaching the sacred tribunal, excepting only the indulgence of the jubilee or one granted in the form of jubilee which always demands a special confession.

Confession does not cease to be a condition for indulgences because a person has no mortal sin on his conscience; but then he does not have to receive absolution. (Cong. Indul., 19 May, 1759; 15 Dec. 1841; *Dec Auth.*, n. 214, 295).

If "going to confession twice a month" (in relation to the gaining of indulgences) meant precisely every two weeks, canon 931, § 3 would have said so, and would not have used those broad words: "The faithful who, unless lawfully prevented, are in the *habit of going to confession twice a month,*" etc.; "Christi fideles qui *solent*, nisi legitime impediantur, saltem *bis in mense* ad poenitentiae sacramentum accedere. . . ." Canonists have been careful not to add any comment of their own to the official text or translation of this canon. In order to settle doubts in this regard, Ordinaries might consult the Code Commission.

Our inquirer may now see the inaccuracy of the statement quoted from *The New Catholic Dictionary* (New York, 1929). As for the Raccolta of 1900, it was printed eighteen years before the new Code of Canon Law came into force.

"NOSTRIS NECESSITATIBUS" IN THE "SUB TUUM".

Qu. Can you furnish me with the Latin text of the decree suppressing "nostris" after "necessitatibus" in the "Sub tuum" to the Blessed Virgin Mary. The decree in question is prior to the year 1910.

Resp. No formal decree of the Sacred Congregation of Rites has ever suppressed "nostris" after "necessitatibus" in the "Sub tuum". The eleventh English edition of the *Raccolta*, 1930, still retains the word "nostris", and substitutes "et" for "sed", as follows: "Sub tuum praesidium confugimus, Sancta Dei Genitrix; nostras deprecationes ne despicias in necessitatibus *nostris, et* a periculis cunctis libera nos semper, Virgo gloriosa et benedicta." (*Raccolta*, p. 193.)

The Roman Breviary, however, which uses the same antiphon at Compline of the "Officium Parvum B. M. V.", after the "Nunc Dimittis", has always omitted "nostris" after "necessitatibus", and gives "sed" instead of "et". We have ascertained this fact from several breviaries printed since 1891.

In practice, even if the original text of the "Sub tuum" to which special indulgences have been attached, is correctly

worded as it is up to the present day in the *Raccolta*, the gaining of the indulgences would not be forfeited by the omission of "nostris" and the substitution of "sed" for "et"; because these minute changes are insignificant and do not modify in the least the meaning of the prayer. See in the *Acta Apostolicae Sedis*, 1934 (vol. XXVI), p. 643, an answer given by the Sacra Poenitentiara Apostolica (Officium de Indulgentiis), 26 November, 1934, to explain the true meaning of canon 934 § 2: "Pluries a Sacra Poenitentiaria quaesitum est: Utrum verba canonis 934 § 2, *C. J. C.* 'indulgentiae (orationibus adnexae) penitus cessant ob quamlibet additionem, detractionem vel interpolationem' rigorose intelligi debeant de quibusque additionibus, detractionibus vel interpolationibus, an potius de iis tantum quae earundem substantiam alterent. Et Sacra Poenitentiaria, re mature perpensa, respondendum censuit: Negative ad primam partem; affirmative ad secundam, facto verbo cum Sanctissimo."

DISPENSATION FOR A CATHOLIC TO MARRY A JEW.

Qu. 1. Is is true that a dispensation from the diriment impediment of disparity of cult, when the non-Catholic is a Jew, cannot be granted by our bishops, but must be obtained from the Holy See for each case; 2. and that a very special promise is demanded for such a case? 3. If so, why is such a distinction made when there is question of a Catholic marrying a Jew?

Resp. 1. The faculties which our bishops received in 1922 did not exclude the power to dispense from the impediment of disparity of cult when the non-Catholic was a Jew, as had been done in the previous formulae. But since 1925 the quinquennial faculties again carry the clause " . . . (excepto tamen casu matrimonii cum parte iudaica aut mahumetana) . . .", a renewal in part of the former restriction, so that since then our bishops can no longer in virtue of their prevailing quinquennial faculties dispense when the non-Catholic is a Jew [1] or a Mohammedan, but must in every instance apply to the Holy See for

[1] The better opinion holds that it does not matter whether the Jew whom a Catholic would marry is orthodox or reformed: in neither case can our bishops dispense. Cf. Francis J. Schenk, *The Matrimonial Impediments of Mixed Religion and Disparity of Cult*. The Catholic University of America, Canon Law Studies, n. 51 (Washington, 1929), pp. 170-173.

the dispensation or to the Apostolic Delegate, who alone in this country has delegated power to grant such a dispensation.[2]

2. When there is question of a dispensation for a Catholic to marry a Jew or a Mohammedan, besides the two promises prescribed in canon 1071 and 1061 § 1, no other formal guarantees to be given by the parties are prescribed. However, the dispensing authority must be assured that there is no danger of polygamy, that there is no danger of the children being circumcized, and that, if besides the Catholic celebration of the marriage a civil ceremony is to take place, it will not be accompanied by any invocation of Mohammed or by any other rite of a religious character. In some instances the local ordinary may demand that over and above the usual two promises another in regard to these matters be made: this may be the reason for the present inquiry.

3. The Holy Office has not made known its reason for restricting the quinquennial faculties of our bishops. Perhaps the reason is to be found in the notorious tenacity with which these persons cling to their religion as well as the solidarity of their families, in view of which relatives and especially parents can and do exert almost irresistible pressure that children of such marriages be circumcized and brought up in the Jewish religion or that, in case of a Mohammedan parent, they be raised in the service of Allah and his prophet Mohammed.

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POWERS OF A "VICARIUS SUBSTITUTUS".

Qu. Is there not some set of generally accepted rules laid down to guide a priest who substitutes in a parish during a short absence of the pastor. Unless the pastor has made special arrangements, or given special instructions to his substitute, one would suppose that the duties of the substituting priest would be restricted closely to the daily routine in the parish. It is a rather delicate matter for a pastor to lay down rules for his substitute, but failure to do so often results in such interference with matters of administration and practice that upon his return the pastor has reason to regret his choice of a priest to take his place.

[2] This does not, however, restrict the power of the ordinary to dispense in virtue of canon 1043 and 1045 § 1, or of priests in virtue of canon 1044 and 1045 § 3.

Resp. The only general answer that can be given to this inquiry is found in canon 474: " Vicarius substitutus . . . locum parochi tenet in omnibus quae ad curam animarum spectant, nisi Ordinarius loci vel parochus aliquid exceperint." In the absence of any limitation placed by the local ordinary or the pastor, the power of the substitute seems to be the same as that of the pastor himself.[1]

One might be tempted to discover in the words of canon 474 (" quae ad curam animarum spectant ") a restriction of the substitute's power to the celebration of divine services, the administration of the sacraments, and the like. Such a limitation might well be in order for a brief absence of the pastor contemplated in canon 465 § 4, 5, but not so well if for one reason or another the pastor's absence will be prolonged; and not at all, during an illness when a pastor who has been deprived of his parish appeals to the Holy See (canon 1923 § 2); for during a prolonged absence of the pastor many acts of administration may be necessary and, pending an appeal of a pastor who has been deprived of his parish by judicial sentence, the entire administration must be taken care of and this can usually be best attended to by the " vicarius substitutus ", though the bishop could even in this case provide for the administration of the parish through another. Now canon 474 lays down a general rule for all these cases and therefore bestows the most extensive power upon the substitute, at the same time empowering the local ordinary or the pastor to restrict such power as circumstances warrant.

The prudence which must guide both the local ordinary and the pastor in restricting the power of the substitute must also dictate to the latter not to make any changes in the parish unless they be absolutely necessary and brook no delay; much less should he make any innovations. Thus it will be extremely rare that during the pastor's absence the hour and plan of divine services should be changed, or remodelling of the church, rectory or school, beyond absolutely urgent repairs, be undertaken.

[1] " . . . Locum tenet parochi in omnibus iuribus et obligationibus, excepta, missa pro populo qui eum nominat autem potest aliquid ei subtrahere. . . ."—I. Chelodi, *Ius de Personis*, 2. ed by E. Bertagnoli, (Trent: A. Ardesi & C., [1926], n. 229 c); A. Blat, *Commentarium Textus Codicis Iuris Canonici*, (Rome: Libreria del Collegio " Angelico ", 1919), II, 445-446; Vermeersch-Creusen, *Epitome Iuris Canonici*, (5 ed., Mechlin: H. Dessain, 1933), I, n. 566.

For any such matter as the substitute considers so urgent as to call for immediate action it will be well if he first consult the local ordinary, if he cannot reach the pastor.

It is unfortunately true that some substitutes are conspicuous for zeal rather than judgment. They are unmindful of the pastor's experience and appreciation of the needs of a parish and they yield thoughtlessly to their immature judgment.

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DOES BISHOP IN PONTIFICAL VESTURE BOW OR GENUFLECT?

Qu. When a bishop confirms in cope, mitre and pectoral cross, should he, as he returns from the Gospel side of the altar, bow or genuflect to the Blessed Sacrament?

Resp. On principle, the Blessed Sacrament should be removed beforehand from the altar at which a bishop is to celebrate solemn pontifical Mass, or give Holy Orders or administer Confirmation. Yet, if the Blessed Sacrament is kept at that altar, the bishop should kneel a few moments on a kneeling-stool on arriving and before leaving. But if in the course of the ceremony he passes before the tabernacle while using his mitre and crosier, he should simply bow to the altar, because it would be awkward to genuflect then with the crosier in his hand. The case is not foreseen in the *Caeremoniale Episcoporum,* because the Blessed Sacrament is always supposed to be kept at a different altar.

HOUR OF ANGELUS BELL.

Qu. May we ask through your excellent REVIEW a few questions regarding the exact time for ringing the morning Angelus bell?

In our convents it is rung at six o'clock in the morning and seven o'clock in the evening. Are there any special directions given by church law for the ringing of this bell at fixed hours?

May the indulgence for reciting the Angelus be gained at any time other than at the sound of the bell?

May the indulgence be gained when it is said in any other way besides kneeling?

Resp. A clear and competent answer to these various questions concerning the recitation of the Angelus is given by the Rev. Herbert Thurston, S.J., in the *Catholic Encyclopedia* (article, " Angelus—Present Usage "). " The Angelus is a short practice of devotion in honor of the Incarnation repeated three times each day, morning, noon and evening, at the sound of the bell. It consists essentially in the triple repetition of the Hail Mary, to which in later times have been added three introductory versicles and a concluding versicle and prayer. The prayer is that which belongs to the antiphon of Our Lady, " Alma Redemptoris," and its recitation is not of strict obligation in order to gain the indulgence. From the first word of the three versicles, i. e. " Angelus Domini nuntiavit Mariae," the devotion derives its name.

" The indulgence of one hundred days for each recitation, with a plenary once a month, was granted by Benedict XIII, 14 September, 1724; but the conditions prescribed have been somewhat modified by Leo XIII, 3 April, 1884. Originally it was necessary that the Angelus should be said *kneeling* (except on Sundays and on Saturday evenings, when the rubrics prescribe a standing posture), and also that it should be said at the sound of the bell.

" But more recent legislation allows these conditions to be dispensed with for any sufficient reason, provided the prayer be said approximately at the proper hours, i. e. in the early morning, or about the hour of noon, or toward evening. In this case, however, the whole Angelus as commonly printed has to be recited; but those who do not know the prayers by heart or who are unable to read them, may say five Hail Marys in their place.

" During paschal time the antiphon of Our Lady, " Regina coeli laetare ", with versicle and prayer, is to be substituted for the Angelus.

" The Angelus indulgence is one of those which are not suspended during the year of the Jubilee."

Conf. The *Raccolta* of 1930, p. 189, n° 270; and *The Sacramentals of the Holy Catholic Church,* by the Rev. A. A. Lambing, pp. 165-175.

WERE THE SAINTS EVER IN PURGATORY?

Qu. May one say that the canonized saints never suffered in purgatory?

By canonizing a saint the Church does not imply that his soul had not to suffer for any length of time in purgatory; but that *he is actually in heaven,* enjoying the beatific vision, and able to hear our prayers and to intercede for us before God. Here is the official formula pronounced by the Pope when he canonizes a saint: " Ad honorem Sanctae et individuae Trinitatis, ad exaltationem fidei catholicae et christianae Religionis augmentum, auctoritate Domini Nostri Jesu Christi, Beatorum Apostolorum Petri, et Pauli ac Nostra; matura deliberatione praehabita et divina ope saepius implorata. . . . Beatum X *sanctum esse decernimus et definimus,* ac Sanctorum catalogo adscribimus . . . in nomine Patris et Filii et Spiritus Sancti." It is safe, however, to affirm that most of the saints ever canonized by the Church had not to pass through purgatory. If they suffered martyrdom, they made an heroic act of charity in preferring death to apostacy; and such an intense love of God was usually sufficient to purify them completely " ab omni reatu poenae ". If they were not canonized as martyrs, the Sacred Congregation of Rites examined most carefully their writings and their conduct and finally issued a decree " de *heroicitate virtutum Servi Dei.*" A person who at least in the last years of his life has practised all Christian virtues in an heroic degree has very likely expiated in full any sin that he had ever committed.

DIARIUM ROMANAE CURIAE.

Domestic Prelates of His Holiness:

15 June, 1936: Monsignors Patrick Canon O'Boyle and Anthony Canon Timlin, of the Diocese of Killala, Ireland.

22 June: Monsignors Joseph Carroll McCormick, Vincent L. Burns, James E. Heir and Edward F. Hawks, of the Archdiocese of Philadelphia.

23 June: Monsignor Joseph D. Creeden, of the Diocese of Ogdensburg.

Monsignors Leo Paschal Hirt and John L. Kaiser, of the Diocese of La Crosse.

24 June: Monsignors James W. Gara, Caspar E. Dowd and John B. Hauck, of the Diocese of La Crosse.

22 July: Monsignor Provost John Mackintosh, of the Diocese of Argyll and the Isles, Scotland.

23 July: Monsignors John Cullen, William Edward McGough, William Patrick Sullivan and Thomas Arthur Connolly, of the Archdiocese of San Francisco.

Monsignor John J. Burke, of the Congregation of St. Paul the Apostle.

19 August: Monsignor Canon Philip Kelly, of the Archdiocese of Cardiff, Wales.

Knight Commander of the Order of St. Gregory the Great, civil class:

16 July, 1936: Mr. Oswald A. Goodier, of the Diocese of Lancaster, England.

Knight of the Order of St. Gregory the Great, civil class:

24 June, 1936: Mr. John A. Kuypers, of the Diocese of Green Bay.

15 July: Mr. Joseph Crombleholme, of the Diocese of Lancaster, England.

Book Reviews

FIRE ON THE EARTH. By Paul Hanly Furfey. New York, The Macmillan Company. 1936. Pp. ix+159.

Fire on the Earth is a challenging expression of the ideals of Catholic social thought. It is a courageous application of the teachings of the New Testament to modern sociological problems. The fundamentals of Catholic sociology are stated with scholarly precision and illustrated with striking examples. It is not the aim of the book to comment on scientific sociology, but a thoughtful consideration of this work will undoubtedly help any well-disposed sociologist to understand Catholic social ideals. The ethics of war, race relations, the Church's attitude toward the totalitarian state, class struggles, the poor, are clearly enunciated, while theological matter is presented with commendable simplicity. Such expositions as those on divine grace and the Mystical Body are noteworthy.

In the eight chapters into which the book is divided there are discussions of supernatural sociology, divine grace and the social problem, the Mystical Body, the world, political action, the duty of bearing witness, the technique of non-participation, and the pragmatic test. The chapter on supernatural sociology stresses not so much what we are to teach about social problems as how we are to live a social life. The standard is found in the lives of the great saints. "Their social ideal is to spend and to be spent for the sake of their fellows" (p. 7). The relation between religion and scientific sociology is plainly stated and illustrated by such striking statements as the following: "Our social workers learn their methods from Mary Richmond, but Blessed Pierre Eymard learned his from the Blessed Sacrament" (p. 15). A truth which is often overlooked is pointed out in the chapter on the Mystical Body. It is that the charity of the members of the Body must be extended to social groups as well as to individuals (p. 53). The keynote of Catholic social action, we read in the chapter, "The World", must be opposition to worldly things (p. 78). More interesting than the logical enunciation of the Catholic's political duties is the program of personalist action—"that external action which has charity as its motive . . . action performed by a person as a member of the Mystical Body rather than as a member of the state" (p. 92). Witness-bearing must be more than mere presentation of truth: "To carry conviction, our doctrine must have a certain quality of intensity, a certain force, and an eloquence beyond the mere literal meaning of the words" (p. 108). The core of the book is contained in the chapter on non-participation, which points out practical methods for

sincere Catholic social action. "When we preach caution," we read, "and counsel moderation, we are not following Christ. . . . Everyone of the Saints was canonized on the basis of heroic virtue. Let us, also, be heroic if we dare" (p. 136). Finally, the pragmatic test is other-worldliness. "Supernatural sociology makes heavy demands on the individual. It asks him to be unselfish, to work for the good of others rather than for his own selfish aims" (p. 139). But the Christian ideal of life is not a mere barren renunciation, for "the Christian does achieve self-realization, but he achieves it socially, not competitively" (p. 153).

As sociology has attained a more and more definite place in college and seminary curricula, it has become increasingly difficult to find sound philosophical statements and to interpret scientific investigations for the direction of Catholic sociologists. For both religion and sociology courses, *Fire on the Earth* is a distinct contribution. To a wider circle of lay readers who have a sincere interest in human beings and their problems, the book will be of undoubted interest. Perhaps the most valuable aspect of the little volume will be its power to provoke discussion. Every reader will be uncomfortably aware that New Testament ideals have not penetrated far in our present social and economic order.

DICTIONNAIRE DE SPIRITUALITE. Fascicules IV et V. Beauchesne, Paris. 1935.

The chief articles in the fourth instalment of this encyclopedia on the spiritual life are: Asceticism, Ascetic Theology, Attention in Prayer, Divine Attributes, Saint Augustine, Advent, Spiritual Blindness, Baptism, Saint Basil. All these articles manifest scholarship, breadth of view, and well balanced judgment. This is particularly true of the article on Asceticism and Ascetical Theology. In recent years the questions of the relation between ascetic and mystical theology, between ascetical practices and moral virtues, between prayer and personal effort, have given rise to spirited controversies, in which writers have too often been over-partial in their views and wanting in that serenity which should characterize those who treat of the spiritual life, the essence of which is charity.

Father Thurston's scholarly article on the "Ave Maria" is somewhat disappointing. Since it was written not for a dictionary on the history of liturgy, but on the spiritual life, one should naturally expect to find here a treatment of the subject from the spiritual and devotional point of view.

The article on Advent by Dom Lefebvre, O.S.B., one of the outstanding promoters of the Liturgical Movement, shows very well how

the liturgy of Advent is calculated to aid us in the practice of the theological and moral virtues.

The fifth instalment of the Dictionary of Spirituality contains about one hundred and twenty articles. Nearly all of them are short notices on almost unknown spiritual writers and of rather little interest, except for a few specialists. The important articles are those on the Beatitudes, the Beguin and Beguines, St. Bernard of Clairvaux, St. Bernardine of Siena, the Venerable Bede, Cardinal de Berulle, and above all, St. Benedict and the Benedictines. This last article is made up of three parts: St. Benedict and His Rule, Benedictine Spirituality, the Order of St. Benedict. Each part was written by a noted priest of the Order of St. Benedict. If printed apart, they would form a fair-sized and interesting volume and would give to the more or less uninitiated exact and clear information about one of the most important of the great orders.

Among the shorter articles is that on Canon Beaudenom, from whose pen have come two popular treatises, translated into English and widely used: *Spiritual Progress,* and the *Path of Humility.* No doubt there have been thousands of persons who have been reading these two books over a period of years, with little or no knowledge of their author. As a matter of fact, the writer took pains to remain unknown, and published his books anonymously. It was only after his death in 1916 that the books carried his name. The readers of this Fascicule will thus have an opportunity of learning to know something about the man himself, who devoted the fifty years of his priestly life to the promotion of the higher ways of spirituality through his writings and personal direction of God's chosen souls, especially nuns.

THE SEVENTH NATIONAL EUCHARISTIC CONGRESS. Official Record. Cleveland, Ohio. September, 1935. Secretary, The Seventh National Eucharistic Congress, 605 Guarantee Title Building, Cleveland, Ohio. Pp. xviii+741.

This book should prove an inspiration to every priest. It is a veritable encyclopedia on the Eucharist: material for meditation, preaching, and study. What a challenge to the priest, for instance, are the three addresses delivered at the General Assembly (pp. 227-252) by former Governor Alfred E. Smith, Mr. Joseph Scott, and Monsignor Fulton J. Sheen! Here we find important phases of the Holy Eucharist expressed respectively in the simple, homespun philosophy of Governor Smith, in the fine logic and impassioned eloquence of Mr. Scott, and in the science and learning of the clerical orator Monsignor Sheen.

The goodly sized book is likewise an historical document and admirably serves the purpose of preserving the outstanding features of the National Congress held last fall in Cleveland. The story of that great religious triumph is told both by word and picture.

The book is substantially bound in maroon silk fabric cover, stamped in gold. The binding is both beautiful and durable. There are 177 pages filled with pictures of different events, many showing two and three different views. There are photographs of all the principal participants in the Congress, including all the archbishops and bishops who attended.

The volume of 759 pages is divided into four parts. The first part presents the historic record of the Congress, dealing with Congress preparations and the Congress chronicle. The second part gives the complete text of all sermons and addresses delivered at the solemn and public functions of the Congress, of all addresses delivered during the various sectional meetings and of all official and semi-official documents pertaining to the Congress.

The personal record of the prominent Congress personalities, participants and committees forms the third part of the book, and the fourth division is the pictorial record of the Congress. The latter comprises 86 pages of action pictures arranged in chronological order. The complete story of the Congress is told in pictures in this section from the moment of the Cardinal Legate's arrival until his departure after the closing scene of the Congress in the stadium.

A PREFACE TO LIFE. Is Life Worth Living? By Father James, O.M. Cap., M.A., Ph.D., D. Litt., Agrégé en Philosophie à l'Université Catholique de Louvain. The Bruce Publishing Company. Milwaukee. 1936. Pp. 165.

Students of philosophy have been conscious for some time of the rise of a brilliant young Scholastic philosopher whose pen has given us *The Desire of God in the Philosophy of St. Thomas, The Franciscans, Where is Thy God?, The Sacrament of Life, Life and Religion, The Romanticism of Holiness, The Challenge of Christ,* and *The Intellectualism of St. Thomas.*

A Preface to Life is the first work Father James has had published in America. In accuracy of expression and depth of meaning this book stands alone among those in English attempting to give a working philosophy of life. One of the handicaps of Scholastic philosophy is that it has not been translated into the language of the man of the street and there are some high and mighty philosophers who think such an effort undignified. There is no lack of dignity in this work and yet Father James sets out to " suggest a sure and settled outlook

on the many things that go to make up what men call life". He contends that "it is a man's reactions to life's happenings that constitute his experience and for that the most important thing is a man's own vision, his capacity for being spiritually alive and intuitively alert, his power of seeing and hearing significant things and of making use of them."

It is indeed perilous for one to write an essay on popular philosophy. No one has yet determined in America the results of the impact of the picture world brought to us through the motion picture upon the habit of the mind. Father James writes of and believes in the world of ideas. There are no pictures in his work. Yet what he says is said so clearly that men and women in office and shop might read with great advantage. "Philosophy, the thing," he maintains, "is much more homely than the word. 'Homely' does not convey the true idea either, unless it signifies that philosophy is as much at home with the average man as it is with the aristocrat. There is a moment in the life of every individual when the philosopher in him awakens."

The chapter headings suggest the content of the work—Philosophy and the Plain Man, Philosophy and Life, The God of Philosophy, The Solace of Philosophy, The God of Christianity, Philosophy and the Faith, Is Life Worth Living?, The Value of Life, Ancient and Modern Views of Life, The Contribution of Christ, The Plasticity of Life, Optimism or Pessimism?, and The Law of Life.

The reviewer recommends that this work be placed in the hands of college students, particularly those in non-Catholic colleges who need such a handbook as a guide amidst the chaos of so-called philosophy in the secular university. This book will be easy to read in the sense that it is stimulating, but not in the sense that it will do the student's thinking for him. Presenting this book to America has been a great favor on the part of the Bruce Publishing Company. One ventures with some timidity the hope that Father James, whose expression rises to poetic heights at times, might familiarize himself with the Americanese of Durant, Mencken, and kindred spirits who are probably unable to interpret what is written in clear, simple English.

CATHOLIC FAITH. Book Two. A Catechism based on the Catholic Catechism of Cardinal Gasparri. Illustrations by C. Bosseron Chambers. New York: P. J. Kenedy & Sons. 152 pp. 5¾" x 7¾".

Book One of this new Catechism was most favorably reviewed in a previous number of the REVIEW. Book Two comprehends all the excellent features of Book One, with some very important ones added. It is designed to serve not only in the graded class rooms of our parish

schools, but also to meet the requirements of Vacation Schools, Sunday Schools and Public School Religion Classes. For home instruction and as a preliminary text book for prospective converts, no more suitable book, it seems to this reviewer, could be found.

The publishers claim that the printed page of *Catholic Faith* is an achievement in the art of bookmaking. Indeed, no reader will quarrel with the material make-up of the book. It is excellent in every respect —paper, size of print, length of reading line, page size, caption print, binding and illustrations. However, more space might have been left throughout between the captions and the text. The divisions and subdivisions of the chapters would perhaps have gained in clearness by being numbered. This is especially true of Chapter Seven, " The Help God Gives Me to Love and Serve Him," in which there are a number of divisions and subdivisions.

Correct grading is most important in a text book intended for elementary schools. The authors of *Catholic Faith* have attained this objective admirably. They have undoubtedly succeeded in bringing down the thought content, sentence structure and vocabulary to the level of the intermediate grades. The nature of the subject matter—the truths of Faith—necessitated the use of certain technical words, and it would have been a mistake to try to avoid them. They form an integral part of the Catholic vocabulary, and the sooner they are learned the better. The copious use of Scripture texts throughout *Book Two* will be welcomed by every Religion teacher. Our children cannot be introduced too soon to the treasures of Holy Writ. After careful scrutiny we can find fault with only two quotations. On p. 52 the question is asked, " Why should we honor the saints? " The answer is: 1. " Because they are the friends of God." Then follows the Scripture quotation: " To me Thy friends, O God, are made exceedingly honorable."—Psalm 138:17. All commentators agree that this verse should read: " How precious (or weighty) are Thy *thoughts* to me, O God." Instead of *John 13:1* quoted on p. 94 under question 80, *1 Cor. 11:26* would have been more to the point. Since the Scriptures are quoted so profusely, it might have been well to print a list of all the books of the Bible in an appendix.

Practice as well as doctrine is included in the content of *Catholic Faith*—a distinct improvement on the Baltimore Catechism. The ordinary prayers are given their proper setting; they grow out of the lesson itself, thus gaining in meaning and force. The great feasts of the Church's year have been most happily incorporated in the text. Versicles from the Masses of the feasts give the child the keynote, as it were, of the feast, and lay a foundation for the future more extended study of the Mass. These features of the new Catechism deserve very special commendation.

The authors of *Catholic Faith,* Father Felix M. Kirsch, O.M.Cap., and Sister M. Brendan, I.H.M., have placed all teachers of Religion in their debt for their eminently satisfactory solution of the vexed Catechism problem.

SHEED & WARD SAMPLERS. 1. Christopher Dawson; 2. Monsignor Fulton Sheen; 3. Jacques Maritain; 4. G. K. Chesterton; 5. Ross Hoffman; 6. Alfred Noyes. New York: Sheed and Ward. 1936. Pp. 32.

Here are six large-size pamphlets of thirty-two pages each. On the front cover of each is a photograph of its author. The back cover gives a biographical note on the author and an appraisal of his work. The text is made up of extracts from the Sheed and Ward publications of the authors. These extracts bear on a thesis or theses stated to be fundamental in the author's thought. The express object of the publishers is to provide in a convenient form an introduction to the thought and writings of certain leaders in the Catholic intellectual revival.

The first author presented is Mr. Christopher Dawson. His particular thesis is that religion is the dynamic element in culture. *Enquiries into Religion and Culture, Progress and Religion, The Making of Europe,* and *Religion and the Modern State* are the four books from which the extracts have been made. The present reviewer counted but seven extracts, though the title-page states that there are twelve. This first is perhaps the most successful of the *Samplers.* Mr. Dawson's thesis is clearly stated in the first selection: "The central conviction which has dominated my mind ever since I began to write, and which has increased in intensity during the last twenty years, is the conviction that the society or culture which has lost its spiritual roots is a dying culture, however prosperous it may appear externally." The other selections follow in logical order, being, first, an analysis of civilization to show that material factors alone do not explain it; secondly, three selections dealing positively with the thesis and showing that religion produces civilization; and, finally, two selections under the heading of our present discontents. In these last two selections the political disturbances of our day are ascribed to the loss of religion consequent upon the Reformation, and the Church is proposed as the saving force for Western civilization. While the transitions are of necessity sharp, the sequence of thought is distinct and uninterrupted. The pamphlet is well worth having, even for one who needs no introduction to Mr. Dawson.

Sampler No. 2 presents Monsignor Sheen. It is made up of selections from his book on the Mystical Body. One questions whether it is not too sweeping to say that the doctrine of the Mystical Body is at

the base of all Monsignor's Sheen's teaching. Viewed in such light, viz., as an introduction to what is fundamental in the author's thought, this as well as Sampler No. 4, seems to fail of its purpose. But looked at merely as a pamphlet on the Mystical Body, this too is well worth having, especially for the practical implications of the doctrine.

Jacques Maritain is met in Sampler No. 3. It closely approaches the first in its success. The theses of M. Maritain are well known: first, that the philosophy of Aristotle meets a permanent need of man and, second, that this philosophy is capable of development without end. Three works of the author are represented in the five selections given. Most important of these, *An Introduction to Philosophy*, shares equally in number of pages with *Progress of Philosophy* and *The Angelic Doctor*.

The fourth Sampler would be selling briskly in heaven, if the dwellers therein had any need of an introduction to Mr. Chesterton. Doubtless they knew him as 'G. K.' long ago and delighted in his tumbling. Only two books, *St. Thomas Aquinas* and *The Well and the Shallows*, are quoted from. The publishers realized what they were up against here when they speak of "all" of Mr. Chesterton's theses. Whether that one which they present is indeed the most fundamental, as they assert, is open to argument. The truth of the matter seems to be that Mr. Chesterton even in his most fundamental thought cannot be expressed in one thesis. However, the thesis presented is far from the least interesting of those defended by G. K. C. Those who doubt the mind's power of taking hold of reality thereby lose every other hold on reality and must yield to men who know what they can know; this was a thesis that must have been very dear to its common-sense champion.

Mr. Ross Hoffman's thesis in Sampler No. 5 is that only Catholicism can restore vitality to the human mind and human society. The relationship in ideas of this sampler with that of Mr. Dawson is striking. As Mr. Dawson ascribes the political disturbances of our day to the loss of religion consequent upon the Reformation, so Mr. Hoffman sees the distemper of the modern mind, individual and social, as sprung from the Protestant Revolution with its distrust of the validity of reason. And both view the Church as the saving force for our civilization. This pamphlet also is successful in that the selections are coherent and make a well-rounded whole.

Sampler No. 6 is made up of nine selections from Mr. Alfred Noyes' spiritual odyssey, *The Unknown God*. His thesis is stated as being that at the end of every line of thought the human mind is confronted by God. The selections do not too clearly develop this thesis. Here is no pleasing whole, but here nevertheless are nine selections which any man will be the better for having read. And as might be expected,

Mr. Noyes, a poet, is at his best when he writes of beauty, which he does in the fifth selection, and when he writes in the seventh and eight selections of man as the measure of things and of the problem of evil.

On the whole, this experiment in introduction can be pronounced a success. High school and college teachers will doubtless provide a warm welcome for these *Samplers*.

THE GRACIOUS YEARS. By M. Pharo Hilliard. St. Anthony Guild Press, Paterson, N. J. 1935. Pp. 121.

The whole theme of this book may be summarized in the following paragraph: "The wonderful old Paulist missionary (Father Elliott) who received me into the Church said to me, 'The Catholic Church is full of joy and light'. I did not understand him then. I did not believe him. For Catholicism meant to me then only sacrifice and pain. I could not understand that the sacrifice was the condition of joy, the source of joy. To-day, after twenty years, I am beginning to understand it; and just to begin to understand it is great happiness."

Many of the works of converts to the Church have been written with defence as their dominant theme. The author of *The Gracious Years* stresses appreciation rather than defence. Commanding a most delightful style, she has added a noteworthy treatise to our rapidly expanding literature in this field. We cannot have too many works like this one. Coming from a thoroughly Christian home, this writer has no unkind word for those whose religious inheritance has pauperized them spiritually. "All good Christians," she writes, "are Catholics at heart."

In the Chapel of Georgetown University she first learned that wisdom of God which comes through love of Him. The grace of conversion came before the Blessed Sacrament. It was the author's good fortune to come in contact with that magnificent character, Father Elliott, whose strategy in dealing with troubled souls is brought out in this essay.

There really seems to have been two conversions in the life of the writer. One came when she made her obedience to the Catholic Church. The other occurred when she went to the City of Seven Hills, there to drink in the full significance of Rome.

The publishers of this work have attempted to match beauty of style with beauty of format. This is a work which one can read at a single sitting and the reviewer suspects that many a reader will do just that.

INTRODUCTION AUX TEXTES HEBREU ET GREC DE L'ANCIEN TESTAMENT. Par J. Vandervorst, Professeur à l'Université de Louvain. 1 vol. in 8 de xii+148 pages. Malines, H. Dessain.

The emphasis which the recent regulations of the Sacred Congregation of Seminaries and Universities have made upon the study of the Books of the Sacred Scriptures, renders very timely this volume by Canon Vandervorst, Professor of Hebrew at Louvain University.

As is well known, on account of the multitude of studies in the ordinary seminary course and because of a consequent lack of time sufficient to treat adequately the various topics of Biblical Introduction in particular, the subject of the textual criticism of the books of the Bible is not infrequently lightly passed over. Nevertheless a proper evaluation of the critical worth of the existing texts is necessary as a preparation for the reliable use of them as conveying the authentic words of inspired Scripture. Professor Vandervorst has endeavored to fill up in a compendious manner the want of information concerning this matter which the serious student of the Old Testament must have, but which the ordinary graduate from our seminaries not uncommonly does not possess.

As all sound criticism of the text of the books of the Old Testament written in the Hebrew language must be ultimately based upon the texts existing in that language, Professor Vandervorst devotes the first part of his manual to a treatment of the Hebrew text. A history of this text in pre-Massoretic times, a description of the work of the Massorites, an account of the causes of the corruption of the texts and an interesting chapter on the divisions of the Massoretic text prepare the student for a realization of the difficulties, which the various critics have experienced in producing a satisfactory edition of the text itself. An appendix, affording a brief view of the ancient post-biblical literature of the Jews, concludes the first part of the manual.

The value of the Massoretic text cannot be realized without a proper appreciation of the worth of the ancient versions, made from the pre-Massoretic Hebrew. Of these, as is well known, the Septuagint version is the most important. The other Greek versions, namely those of Aquila, Theodotion, Symmachus and of some unknown authors, are generally of much less importance for the reconstruction of a critical text. The importance of the text of the Septuagint is from another viewpoint rendered the greater in that itself served as the medium through which was derived many of the ancient versions of Christian times. As the Hebrew sources, from which the Septuagint version itself was made, were of pre-Christian date, the version in its original form represented a pre-Massoretic Hebrew text. Unfortunately the

Septuagint version has come down to us in a form which shows that it has suffered much from the corruptions which every much-copied manuscript of antiquity manifests. Even as early as the days of Origen it was felt necessary to submit the commonly received text to a revision. The vicissitudes through which the text has passed in the course of the centuries have rendered all the more difficult the task of judging the value of its testimony to the original inspired text. Many of its readings are undoubtedly preferable to those of the ordinary Massoretic Hebrew. Professor Vandervorst demonstrates this, after tracing in a clear but almost too compendious a manner the history of the Septuagint text throughout the Christian centuries down to the making of the critical editions, which are in the process of being made at the present time.

The juxtaposition of the evidence concerning the relative value of the traditional Hebrew and of the Greek texts of the Old Testament books will readily enable even the ordinary student of the written source of divinely revealed truth to judge that the so-called *Hebraica Veritas*, although generally reliable, is at times to be set aside for the better attested readings of the versions. The work of Professor Vandervorst is a highly useful manual for those for whom it was written, namely the ordinary students of God's word in the Old Testament.

LIFE IS TOO SHORT. By A. R. Bandini. The People's Publishing Company, San Francisco, Calif. 1936. Pp. 250.

Father Bandini has given us many a charming essay. In this book are found some of the studies that have come from his able pen. Bearing a tradition of classical culture into a modern university world and observing keenly the trends in American life from a detached and scholarly viewpoint, Father Bandini makes more than a passing bid for respectful attention. That culture and Christian philosophy are handmaids appears on every page of this work.

The author would protest against classification as a scientist since he has done no original research in this field, but he shows unusual familiarity with the latest scientific writings in his first five chapters. He tries to interpret the pronouncements that have come forth from the conflicting organs of scientific thought. Father Bandini interprets some publicized statements of the anthropologists, psychologists, and physiologists in their relation to life. Each essay is studded with literary gems that give the reader pause for thought. The opening treatise, *Life is Too Short*, might well be used as a theme for retreats. Father Bandini maintains that life, rightly lived, is neither too short nor too long—but just long enough.

None of the sophistries which characterize the writings of those who consume America's secrets in a three weeks' visit are found in the essays " On the American Scene ". Twenty-five years of study have made the author a very kindly critic. In fact he writes as one looking from the inside out rather than as one looking from the outside in, on national affairs. The reviewer agrees that " sentimentality is America's secret vice " and regrets that the *fiesta* spirit is expended in holidays rather than holydays, particularly since the fact indicates a dearth of religious sensibility.

Most thought-provoking of these essays is " The Fatal Gift of Humor ". Humor has been extolled as the great virtue of our age, and the time spent on exposing oneself to it might serve to noble results. The author recognizes those saving graces of humor necessary to relieve the tensions of life. " Nonsense, very enjoyable in small doses, becomes distasteful if swallowed by the jugfull." The transformation of our newspapers—even the sacrosanct advertising sections —into vehicles to produce laughs, is quite significant, since humor may be a defence reaction against the duty of thinking." A sense of humor may dull pity and stunt justice," writes Father Bandini, and this is the theme of " The Amiable Rascal," in which it is suggested that the glorification of such types as J. Rufus Wallingford is not proof of a healthy conscience. Whether we are trying to substitute a sense of humor for a sense of religion is open to question, since the two are not necessarily incompatible.

Priests will be particularly interested in the comparisons instituted in " The Priests of Two Continents ". The bases of comparison are the standard of living, social poise, clerical discipline, business administration, humility and a few similar touchstones of life. The reader must conclude that Father Bandini is most kindly to his brethren in America.

Five essays are devoted to classical topics. As one of the great authorities on Dante, Father Bandini writes particularly well in this field. Four chapters are devoted to Franciscana.

The reviewer hopes that the facile pen of Father Bandini will be dipped into new fields by a wide appreciation of this entertaining but thought-provoking book.

ELLEN EWING, Wife of General Sherman. By Anna McAllister. Benziger Brothers, New York City. 1936. Pp. xiv+379.

This biography is particularly timely in view of the increasing importance attributed by historians to the dominant personality of General Sherman, " the genius of the Civil War," and the growing recognition of the part played by his wife in the development of that genius.

Mrs. McAllister has based her work largely on the correspondence of Mrs. Sherman, whose gifts as a letter-writer have been characterized by her husband as " second only to those of Mme. de Sévigné ". The author is to be congratulated for the judgment and skill with which the material drawn from literally thousands of letters has been utilized to make a clear, flowing narrative whose interest never flags from the first page to the last. Throughout the book one sees reflected as in a mirror, leading personalities and stirring political events that make up the history of half a century, deployed against a background of family life and social relationships in such widely separated centers as Ohio, Washington, California, St. Louis and the South. To the Catholic reader, however, the deepest interest lies in the flood of light incidentally thrown upon the growth of the Catholic Church, its educational and philanthropic institutions throughout the great Middle-West during last century.

Of pioneer stock on both sides, the family of Ellen Ewing by 1824, the year of her birth, had attained substantial prosperity, her father being chosen Senator for Ohio three years later. In 1829, although he had five boys and girls of his own, he adopted the nine year old son of an intimate friend Charles Robert Sherman, who died, leaving in embarrassed financial circumstances a widow and eleven young children. Father Dominic Young was quickly called upon to baptize 'Cumpy' Sherman into the same Faith with his foster-brothers and sisters. The ceremony was performed in the Ewing parlor with little Ellen tightly grasping her mother's skirts as she peered in curiosity at the unusual goings-on. But though the boy was gentle and affectionate, he felt no personal attraction to the Catholic Faith, and after leaving home at seventeen to enter West Point he ceased to attend its services. In a manly letter written Ellen at the time of their engagement he explained that he was convinced of the main doctrines of Christianity and would always live by its moral code, yet he felt no drawing to any set form of worship. With this and her prayers for him Ellen had to be content. They were married in Mr. Ewing's Washington home, 1 May, 1850, by the Rev. James Ryder, S.J., President of Georgetown College. True to his marriage vows, the future American General seconded every wish of his wife in the Catholic education and upbringing of their children; moreover he aided her, whenever his circumstances allowed, in every one of her charitable undertakings, and especially with his political influence in such cases as that of their personal friend, the valiant Indian Missionary, Father de Smet, S.J. It is recorded that when in 1870 Ellen heard of the imprisonment of Pius IX she placed a Papal flag over their door wreathed in black. The Italian Ambassador immediately remonstrated with General Sherman at the War Department. He replied that indeed

the house designated was the one in which he lived and that he "maintained it," but that it was Mrs. Sherman's home and he would not interfere.

Notwithstanding his general attitude in regard to the Church, he was never reconciled to his son Thomas becoming a priest. The circumstances were unusual. He had lost his oldest son at the age of nine, under particularly trying conditions, and the child's baby brother had soon followed. Thus the General had long fixed upon Thomas to carry out his cherished dream of a son to succeed him in some high patriotic post. Although Ellen deeply sympathized with her husband in his disappointment, she stood staunchly by Thomas who, in 1878, was permitted to enter the Jesuit novitiate.

In 1888, General Sherman, then the most beloved as well as most popular man in America, had fixed upon New York as their place of final residence and had bought a house and was preparing it for Ellen's reception on the occasion of her sixty-fourth birthday. She had been visiting among the children and wrote how glad she would be to have a home of their own again. The reception planned for the occasion came off beautifully, but a few days later, by a sudden heart attack, her end was recognized as near. Everything that science could offer was tried in an effort to save her, but to no avail. Fortified by the last sacraments she passed peacefully away early in November of that year, leaving to her family the consoling consciousness, as her husband expressed it, that "no mortal was ever better fitted to put on immortality."

Literary Chat

There are models of sacred eloquence among the collected addresses of His Eminence Eugene Cardinal Pacelli, Secretary of State to His Holiness, Pope Pius XI. They appear in a volume entitled *Discorsi Panegirici (1931-1935)* (Milan: Societa Editrice "Vita e Pensiero", 1936, pp. 496). Although the illustrious prelate admits their preparation was a sweet diversion from the grave cares of his high office, each of the thirty-two discourses at universities and liturgical functions and the panegyrics of saints and scholars indicates a prodigious breadth of knowledge and a burning zeal for souls.

As Advent approaches, one is reminded of Christmas greeting cards, and how these reflect less and less the religious spirit and meaning of the great feast of our Lord's Nativity. Whether this trend is due to the lamentable indifference of the purchasers of these cards more than to the positive anti-Christian bias and resistance of certain producers of them, it is a most regrettable fact that the designs and mottoes on the cards themselves in the bulk are utterly non-religious and paganistic. Seldom does the real theme of Christmas appear on them. Here is a challenge to priests, to see that Christ is not taken out of the Christmas cards which their parishioners exchange with friends at this holy season. It is a pleasure to recommend the artistic and attractive cards which the Liturgical Press, of Collegeville, Minn., and the Salvatorian Fathers, of St. Nazianz, Wisconsin, and other publishers, are offering.

Priests who have learned to love C. Avisenet's *Vademecum Sacerdotale* and *Memoriale Vitae Sacerdotalis* will welcome Marietti's (Romae, 1935) new addition to the series of priestly asceticism: *Devotionale Pii Cleri et Religiosi.* Devout thoughts are here collected from the Scriptures, the Fathers and Sacred Liturgies and classified in ten parts, covering over four hundred small pages of spiritual inspirations and aspirations.

The seventeenth volume of Franciscan Studies is *Roger Bacon's Contribution to Knowledge* by Edward Lutz, O.F.M., (New York: Wagner, xi + 82, 1936). It is illustrated by E. Katkoski. Very few scholars offer a more engaging study than this fascinating Franciscan of the thirteenth century. After treating briefly the life, aims and method of Bacon, Father Lutz discusses the various fields of knowledge wherein the scholar "labored with so much trouble to destroy ignorance". One wonders in which branch he was the more eminent: theology, philosophy, languages, mathematics, or the natural sciences. From Canon Law to Chaldaic, from music to medicine his prodigious genius extended. Brief as this volume is, it leaves us amazed at the accomplishments of this precursor of science, this human encyclopedia, the man who not only led the thinkers of his day, but is the admitted forerunner of modern learning—Friar Roger Bacon. Father Lutz's study is not only accurately authenticated but delightfully entertaining.

The Franciscans undertake truly Catholic work in their *Educational Conference.* The wide scope of their interest, the sympathetic study of their subjects, and the straightforward discussion of their problems definitely stamp the *Reports of the Franciscan Educational Conference* as the work and philosophy of the sons of Everybody's Saint.

This is particularly true of the Report of their Sixteenth Annual meeting, of which this year's Report is the sequel. The consideration of sociological questions begun at the sixteenth meeting is continued this year under the general heading, "A Program of Social Progress". The various papers are entitled: St. Bernardine of Siena, Model of Franciscan Social Activity; The Meaning of Social Progress; The Family, the Main Factor in Social Progress; Religious and Moral Factors in Social Progress; Aesthetic Factors in Social Progress; Educational Factors in Social Progress; Catholic Leadership toward Social Progress—The Third Order.

As this series of titles shows, the Friars have given us a comprehensive study of the fundamental of social progress. We learn in reading these papers that they have given us also the historical and ideological setting of social factors, using as the keynote the fact that the soul of progress is the progress of the soul. All this is accompanied by a fluency and pleasantness of style which heretofore has not often been present in the Catholic literature on the subject.

Assuming a more critical attitude, however, we must say that the papers, with possibly two exceptions, have not that Franciscan characteristic which is in great demand at present: practicalness, the setting forth of ways and means required to produce harmony between life and precept, between theory and practice. We read of principles, distinctions, errors, statistics, dangers and duties: but when it comes to specific direction and planning for progress, we are left with nothing much more than the general conclusion that "religion alone can supply the principles and dynamics of true progress". It is true that the printed discussions following each paper contain some practical suggestions, but for the most part they also seem to be but added proof of the general theme.

The two exceptions to this pervading indefiniteness are the papers entitled "Educational Factors in Social Progress" and "Catholic Leadership toward Social Progress — The Third Order". The latter essay is a success in every respect, in completeness, clearness, frankness, definiteness and practical value. It has well merited being published separately as No. 15 of the *Franciscan Studies* series (Wagner, New York). If it is intended to be the complement and the crown of the other papers in the *Report*, it admirably fulfils its purpose. It is the one paper that gives us some hope of the Friars coming in time to act upon the words of one of their number found in the Sixteenth Annual Report: "Right now our social and economic patient needs sympathetic and intelligent nursing rather than expert diagnosis. We have had the latter."

Father Sheetz's current series of articles under the title of *The Faith of Your Forefathers* are now available in pamphlet form, ready for the parish book-rack. The author has had a unique experience in dealing with unbelievers, and has been able in this handy brochure to place his findings at the disposal of us all. His work for many years as chaplain in hospitals and in social fields has well fitted him to evolve a method of apologetic that appeals successfully to the mind totally ignorant and often bitterly prejudiced against Catholics and Catholic doctrine. Father Sheetz couches his apologetic in terms that might jar the ears of the Philistine, but that cannot fail deeply to impress the minds of the millions of "Main-Streeters" who, if Father Sheetz's experience is a typical one, compose the bulk of those to whom our apostolic zeal must be directed. The matter treated in the brochure covers only the bare essentials of Catholic belief, but in so compact and logical a manner that the mind of any straight-thinking reader cannot fail to be impressed. A comprehensive Index that might do credit to a far bulkier volume is appended. (*The Faith of Your Forefathers*, by the Reverend Leo A. Sheetz, M.A., J.C.B., Volume I. Printed and distributed by *Our Sunday Visitor*, Huntington, Indiana, Pp. iii, 123.)

Among the many collections and series which P. Lethielleux (Paris) is editing is *Oeuvres Choisies de Saint Jean Eudes*. Volume VII, *Le Cœur Admirable de la très Sacrée Mère de Dieu* (639 pp.) of this series has just appeared.

The name of the author, St. John Eudes, is enough to recommend the book to anyone familiar with his writings. The original is the largest of the Saint's works and comprises twelve books. The editor has wisely omitted the section which would be of small interest to-day, and has also eliminated the twelfth book concerning the Heart of Jesus. He intends to publish it separately.

Earnestness and spirituality prevent the simplicity of style from becoming boring. The whole is deeply edifying. The tenth book is outstanding as an explanation of the Magnificat, "the canticle of the Heart of Mary". The eleventh book, because of its practical nature, fittingly closes the volume: it tells us why and how we should honor the Heart of Mary. Though there are a few repetitions and digressions the book will be far from tiring to any lover of Mary.

A spiritual treatise on the spiritual aspects of the Blessed Eucharist in relation to daily life comes from Manila. (*The Eucharistic Crusade Pius X*, A Guide for Organizers. Central Office, Eucharistic Crusade, Malate Catholic School, Manila, pp. IX-91, 1935).

The Archconfraternity of Our Lady of the Sacred Heart was erected in Overbode, Belgium, in 1877. It grew rapidly under the direction of the Monks of St. Norbert. Gradually interest in devotion to the Blessed Eucharist developed and the two devotions became the inspiration of the Eucharistic Crusade. Originally it was associated with the French "Croisade". But when the Crusade of Overbode was made a "Primaria" in 1932, it was given the formal title Eucharistic Crusade Pius X, as incorporating the decrees of Pius X on frequent and daily Communion. The movement has spread widely throughout the Catholic world.

Its aim is profoundly spiritual and personal—self-sanctification and an apostolate. It is organized into small units. Membership is open to all ages. Insistence is placed throughout on the supernatural character of the work, on its relation to Mary, Mediatrix of graces—and full ecclesiastical approval. Organization is so developed as to touch life in young and old—in school and home.

This guide is in effect an impressive treatise on the searching spiritual effects of the Blessed Eucharist. Pages 45 to 59 contain directions for organization and activity of units. (St. Norbert's Abbey, West De Pere, Wis.; or Far East Office, St. Columbans, Nebr.)

We agree with Bishop Edwin V. O'Hara, Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, in his high praise of *The Way of Life*, by the Rev. Leon A. McNeill and Madelaine Aaron. Here is no dry reiteration of precepts or cataloguing of prohibitions. The way of Christian-life is portrayed in positive, engaging terms. The virtues and the corporal and spiritual works of mercy receive preëminent treatment. Emphasis is placed on the richness and fulness of a life in Christ. Adequate explanation is given of the Commandments of God and the Precepts of the Church.

The book is designed to meet the needs of the large body of Catholic children who attend public school. It is intended as a text book for pupils of the upper grades in weekday and Sunday instruction classes, and in religious vacation schools. It may also appeal to leaders of discussion study clubs who frequently express a desire for simply written material on the fundamentals of Catholic doctrine and practice. (The Mystical Body of Christ Series of Religion. Textbooks. St. Anthony Guild Press, Paterson, N. J. Pp. xiv + 245.)

Sisters complain quite frequently about their lack of proper spiritual direction. Retreat masters, too, may agree with the Sisters in this regard, but confess that, while priests do not lack the good will to do their part, most of them apparently do not always realize that the Sisters' spiritual needs are essentially different from those of the people living in the world. Most priests, in fact, seem to recognize their inability to provide properly for the Sisters, since they frequently remark that they were not trained to minister to the spiritual needs of religious women and now find it almost impossible to equip themseleves for this work because there is no literature available on the subject.

It is not difficult to prove that this last contention is founded on fact. The few statements found in our text books of moral and pastoral theology concerning the subject of spiritual direction are altogether inadequate. These books offer at best only one chapter on the spiritual direction of Sisters, and in most instances do not touch on the matter at all. Purely spiritual works, even though intended for the use of Religious, are even less adequate to meet the needs of the priest in this direction.

The only attempt made to date to meet the specific needs of the spiritual directors ministering to about 125,000 Sisters in the United States is the book, *The Spiritual Direction of Sisters*, translated from the German of Father Ehl by the Rev. Felix M. Kirsch, O.M.Cap. (Benziger Brothers, New York.) Another tribute to Ehl's classic in this field is the French translation, *Direction Spirituelle des Religieuses*, prepared by the Rev. J. Creusen, S.J., Editor of *Revue des Communautés Religieuses* (Desclée, de Brouwer, Paris; 1936; p. 349). A Dutch translation of Ehl's book was published previously.

Books Received

We Pray the Mass. Highway to Heaven Series No. VI. Prepared (in coöperation with a Group of Priests and Sisters teaching in Elementary Schools) in the Catchetical Institute of Marquette University. The Reverend George H. Mahowald, S.J., Ph.D., Chairman, the Reverend Raphael N. Hamilton, S.J., Ph.D., the Reverend Gerard Smith, S.J., M.A., the Reverend Edward A. Fitzpatrick, Ph.D., Educational Director. Bruce Publishing Co., Milwaukee, Wisconsin. 1936. Pp. viii-296.

And Pilate Wrote a Title. By the Reverend Franz Johannes Weinrich. Translated by the Reverend Joseph W. Grundner. B. Herder Book Company, St. Louis, Missouri. 1936. Pp. viii-254. Price, $2.50.

The Franciscan Message in Authentic Texts. Being Part One of the Proceedings of the Fourth National Congress of the Third Order of St. Francis in the United States—Louisville, Ky., Oct. 6-8, 1936. Designed as a Manual for the Congressists, Writers, and Interpreters of the Franciscan Message. Edited by the Reverend Maximus Poppy, O.F.M., B. Herder Book Company, St. Louis, Mo. 1936. Pp. vii-72. Price, $0.40.

Characters of the Reformation. By Hilaire Belloc. Twenty-three Biographies with Twenty-three Portraits by Jean Charlot. Sheed & Ward, New York City. 1936. Pp. 342. Price, $3.50.

A Pedigree of Protestantism. By the Reverend Edward Hawks. The Peter Reilly Company, Philadelphia. 1936. Pp. x-95. Price, paper, $0.60; cloth, $1.10.

Christianity is Christ. Five Courses of Sermons. By the Reverend C. C. Martindale, S.J. Sheed & Ward, New York City. 1936. Pp. viii-311. Price, $2.50.

St. John of the Cross. By the Reverend Fr. Bruno, O.D.C. Edited by the Reverend Benedict Zimmerman, O.D.C., with an Introduction by Jacques Maritain. Sheed & Ward, New York City. 1936. Pp. xxxii-495. Price, $5.00.

A Year's Thoughts. Collected from the Writings of the Reverend William Doyle, S.J. Longmans, Green & Co., New York City. 1936. Pp. 167. Price, $1.35.

Why Quit Our Own. By George N. Peek with Samuel Crowther. D. Van Nostrand Co., Inc., New York City. 1936. Pp. 353. Price, $0.50.

Jesus and His Mother. By the Reverend Winfrid Herbst, S.D.S. Frederick Pustet Co., Inc., New York City. 1936. Price, $2.00 *net*.

Children Who Loved God. A Series of Stories for Children. Number Three. Jane Bernadette McGlory. By Sister Mary Vera, S.N.D. P. J. Kenedy & Sons, New York City. 1936. Pp. 42. Price, $0.25.

A Week of Communions. By Lamplighter. Verses by V. E. C. Frontiespiece by Sister M. Veronica, S.H.C.J. Sheed & Ward, Inc., New York City. 1936. Pp. viii-36. Price, $1.00.

Songs in the Night. By a Poor Clare Colettine. Sheed & Ward, Inc., New York City. 1936. Pp. vi-217. Price, $2.50.

Our Light and Our Way. Conferences for Religious. By the Very Reverend Basil A. Moreau, founder of the Congregation of the Holy Cross. Translated from the French by Sister Eleanore, C.S.C. 1936. Pp. ix-339. Price, $2.75.

WRESTLERS WITH CHRIST. By Karl Pfleger. Translated by E. I. Watkin. Sheed & Ward, New York City. 1936. Pp. 297. Price, $2.50.

A RETREAT WITH SAINT IGNATIUS. In Pictures for Children. Cartoons by F. Caryll Houselander. Explanations by the Reverend Geoffrey Bliss, S.J. Sheed & Ward, New York City. 1936. Pp. v-79. Price, $1.25.

CATHOLIC FAITH. Book Two. Based on the Catholic Catechism as drawn up by His Eminence Cardinal Gasparri. Edited, under the direction of the Catholic University of America, by the Reverend Felix M. Kirsch, O.M.Cap., Ph.D., Litt.D., and Sister M. Brendan, I.H.M., M.A. P. J. Kenedy & Sons, New York City. 1936. Pp. 151.

ELLEN EWING, WIFE OF GENERAL SHERMAN. By Anna McAllister. Benziger Brothers, New York City. 1936. Pp. xiv-379. Price, $3.50 *net*.

BRANCHES OF THE VINE. By the Reverend F. J. Mahoney, S.J. Bruce Publishing Company, Wilwaukee, Wisconsin. 1936. Pp. x-157. Price, $1.50.

SIMPLE METHODS IN RELIGIOUS INSTRUCTION. By the Reverend Joseph H. Ostdiek, B.A., M.A. Bruce Publishing Company, Milwaukee, Wisconsin. 1936. Pp. ix-134. Price, $1.50.

SISTER MIRIAM TERESA (1901-1927). By a Sister of Charity. Benziger Brothers, New York City. 1936. Pp. xx-332. Price, $2.00 *net*.

"C'EST LE CHRIST QUI VIT EN MOI." Par le R. P. J. Grimal, S.M. Emmanuel Vitte, Lyon, Paris. 1936. Pp. x-187. Prix, 7 fr. 50.

ADAM SCHALL. Un Jésuite en Chine. Astronome et Conseiller Impérial (1592-1666). Museum Lessianum, Section Missiologique No. 23. Par le R. P. Joseph Duhr, S.J. Adaptation de l'ouvrage du Père A. Vaeth, S.J. avec portraits et cartes. L'Édition Universelle, Bruxelles, et Desclée, de Brouwer, Paris. 1936. Pp. 184. Prix, 25 francs.

THE SOUL OF ELIZABETH SETON. A Spiritual Autobiography culled from Mother Seton's Writings and Memoirs. By a Daughter of Charity of St. Vincent de Paul. Benziger Brothers, New York City. 1936. Pp. 98. Price, $1.50.

DIE HEILIGE SCHRIFT fur das Leben erklärt (Herders Bibelkommentar) Band XI, 2: *Matthäus und Markus*. Von Willibald Lauck. B. Herder Book Co., St. Louis, Missouri. 1936. Pp. xii-331. Price, $3.15 *net*.

AD SIGILLUM SACRAMENTALE ANIMADVERSIONES. Caroli Fidelis Savio. F. Cassanova et C, Torino, Italy. 1936. Pp. 81. Prezzo, libellae 10.